‘Ahde Risaalat me Iqaamate Deen aur uska Tareeqa e Kaar

# THE ESTABLISHMENT OF ISLAAM DURING THE PERIOD OF RISAALAH (PROPHETHOOD) AND ITS METHOD

## *FOREWORD*

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta’ala’s mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

The work and effort of the Tabligh and Dawat is the noble duty and responsibility of the Ambiyaa υ. The closer we practice on the method and way of Nabi ρ the more effective that system will be.

Hadhrat Moulana Muhammad Ahmad Ansaari Bahawalpuri has proved that method used by the current Jamaat known as “Tabligh Jamaat” is in conformity to Shariat, this will earn the aid, help, support and blessing of Allaah Jala Majdahu.

However, he highlights many other important principles, facts and guidelines which may be overlooked by cursory reader.

We enumerate some of these in point form :

1.) Success does not depend upon numbers and weaponry ;
2.) Keep the gaze of Allaah’s all encompassing Mercy for His open and hidden aid to descend ;
3.) Give up the comfort and luxury with readiness of effort, striving and sacrifice to witness the victory from Allaah ;
4.) Be prepared for trials and tribulations like how the Ambiyaa υ bore ;
5.) Hardship forbearance is the first step in establishment of Islaam ;
6.) Movement for Deen becomes part and parcel of life for the Pleasure of Allaah ;
7.) Sahabah τ did not learn the details of Deen yet immediately began inviting towards Islaam ;
8.) The work of Dawat is not dependant on wealth, power, might, numbers and scheming ;
9.) Develop selfless dedication and sincerity of purpose ;
10.) The concern of the Da’ee should be perpetual ;
11.) The real objective is the work of Nabi ρ and its primary objective is Hidaayat and pleasure of Alllaah ;

12.) Rasulullaah ρ arranged Taleem and Tarbiyat (education and spiritual nurturing) of his companions through the work of Da'wat ;
13.) Through Qurbaani (sacrifice) a close bond (Ma'iyyat) with Allaah is created, while through Mujaahadah (spiritual sacrifice), Tazkiyaun Nafz (purification of the inner self) is achieved ;
14.) The real matter is to carry out (do) the work on the pattern shown by the Ambiyaa υ ;
15.) On sacrifices Allaah will soon open a way of ease and blessing and change the conditions of the world ;
16.) Dawat has a long road of patience, fortitude and stead – fastness ;
17.) The Daee must work on the basis of Allaah's assistance while the people of Baatil work on the basis of material things ;
18.) Deen can never be established on the strength of our efforts, speeches, writings and planning alone ;
19.) All the wealth and governments of the world cannot make this happen ;
20.) All the promises of Allaah of Nusrah, Barakah, success etc, are based on the continuation of the work of the Ambiyaa υ ;
21.) To spread Islaam in the world, homes have to be left, to move in every condition, any time, any where, every where to sacrifice, when the need arises ;
22.) The nation that discards the way and object of life as expounded by the Ambiyaa υ are not worthy of the honour of establishing the Deen ;
23.) The Daee's concern has to be universal ;
24.) In the face of opposition display exemplary character ;
25.) In the case of opposition to Islaam and Dawaat, the Ambiyaa υ increased their Qurbaani, Sabr and Duaa.
26.) It is futile to revive the Deen using the ways of the Disbelievers ;
27.) In the matter of Deen, the basis of work is Ikhlaas (sincerity) ;
28.) No person in the best era of Islaam was satisfied on his 'own' Islaam ;
29.) Arranging conferences are in vogue, printing and spreading leaflets, orating etc, are easy and the Nafs get satisfaction from it ;
30.) The path of the Ambiyaa υ is Ibaadat and Daawat ;
31.) In the time of the Sahabah τ, no one was satisfied withn a private Deeni life of Ibaadat alone. Everyone played apart in the field of Daawat ;
32.) General Ghust is the foundation of universal movement for the sake of Islaam ;
33.) Deen is not established by force of aims, political victory without Imaani movement of enjoining what is right and forbidding what is evil is not victory ;
34.) Dawaat and sacrifice opens the doors of Hidaayat ;
35.) Daee should be more calm and honourable and dignified and not to become angry with people ;
36.) Speak with dignity and if necessary address a gathering ;
37.) Establish centers for Dawah activities on the lines of the Nabuwaat ;
38.) There is a need of a Shurah (consultative body) to co-ordinate the effort ;
39.) Any work which takes place collectively is also more firmly rooted, compared to individual efforts where there is the possibility of the work fizzling away ;

40.) We have confused Khilaafah with world politics and Jihaad with warcraft;

41.) The Sunant of Allaah is, first Dawat and Qurbani, when this the required level is reached then the Nusrat of Allaah descends. Thus the Deen is established ;

42.) The real objective and the lifeline of the Ummat is moving in the path of Allaah and nothing should prevent one from it ;

43.) We have :

   a. Hijrat for protection of Imaan and Islaam.
   b. Then Dawaat for progress of Islaam ;
   c. Resulting in a Markaz (center) for Dawaat and Taleem ;
   d. All the time Harkat (movement) is maintained leading to Jihaad ;

44.) By Hijrat Imaan is refreshed and strengthened. This is the first step of Deen ;

45.) Hijrat is for the spiritual nurturing of the Daee without which a person cannot last the demands and taxings of Dawaat ;

46.) Qurbaani attracts the Mercy and Help of Allaah ;

47.) The essence of life of Islaam is Dawaat, a life of private worship is not sufficient ;

48.) It is contrary to the honour of a believer to suffice himself on his own "Deendaari". Even the concern of one's family or city alone is not sufficient because we have been given the responsibility of the entire world ;

49.) Duaa is the weapon of the Ambiyaa υ and their Duaa was combined with sacrifices and Dawaat ;

50.) On Sabr and Istiqaamat (steadfastness) Allaah's 'nusrat' descends and contrary to expectation and logic, Allaah turns the conditions around ;

51.) We have made Deen subject to our whims while these people (the Sahabah τ) subjected themselves to the order of Allaah ;

52.) For the establishment of Deen it is the Sunnat of the Ambiyaa υ to leave the home ;

53.) The exercise (maskah) of Khurooj (going out in the path of Allaah) was completed through Hijrat ;

54.) When people assist the Deen of Allaah, Allaah's Nusrat descends ;

55.) The root of gaining the pleasure of Allaah is selfless sacrifice with no ulterior motive other than to assist and uplift the Deen of Allaah ;

56.) Rasulullaah ρ's method was of Hijraat, Dawaat and Jihaad while we are contented on speeches and philosophies ;

57.) The rule taught by the Nabi ρ is turn to Allaah and to benefit from His Qudrat (resources) ;

58.) A great principle in the work is that the Daee takes no remuneration or reward for his work ;

59.) Ambiyaa would come with the work of Da'wat. (Wujoode Da'wat) ;

60.) They, together with their followers would remain steadfast in the face of the hardships, which are certain to come. (Waqfae Tarbiyat –the period of nurturing and learning Imaan) ;

61.) When the sacrifices reach the required level, Allaah manifests His promise of Nusrat- gradually at first. (Izhaare Nusrat) ;

62.) Then Allaah makes the final decision where, by His Qudrat, He destroys falsehood despite its wealth and power bases and takes the Deen to its perfection. (Faislae Qudrat) ;

63.) This is the system of Allaah since the inception of the creation. This is how it is and there is no short cut in trying to get around it ;

64.) The other thing is that the Ummat of Da'wat are a group who are wholly Allaah's. They have entered totally into His Deen and they remain steadfast on it, as a result of which Allaah is with them. They have not entered partially into Islaam while embracing other systems into their lives at the same time. This is a trait of Nifaaq (hypocrisy) ;

65.) Without following this method while incorporating the Sunnah lifestyle, there is no hope of success.

Much more can be written. If practice on the above is done with sincerity and devotion then success in all worlds is promised by Allaah Jala Majdahu.

Make duaa Allaah grants us the ability to become amongst the helpers of His Deen.

A. H. Elias (Mufti)
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## The secret behind the strength and victories of the early Muslims: The Ijtimaa'ee Nizaam (Collective system) of Da'wat.

## A letter of Sayyidinaa Umar τ.

At no time should you be affected by the numbers of the Iranian Army and their weaponry. Keep seeking the Nusrah (assistance) of Allaah and keep your gaze on His all Encompassing Mercy. There is no need to despair. Send a delegation of your best men to their king to invite him to Islaam. I am certain that this Da'wat will weaken his resolve, resulting in his ultimate defeat. *(Saif ibn Amr Tabari vol.4 pg. 29)*

## Sababut Ta'leef (Reason for Compilation of this Kitaab)

During our 'Tableeghi' travels in the Arab and Islaamic countries, we found the need to gather the proofs for the A'maal of Da'wat from the Qur'aan and Sunnah.

During these travels, we found two things indispensable:

1. To present this work to the people with Ikraam and Akhlaaq (honour and good character) coupled with Sabr (patience and fortitude) ;
2. To explain this effort in the light of the Seerat of Rasulullaah ρ and the lives of the Noble Sahaabah τ.

I found 'Al Bidaayah wan Nihaayah' of Haafiz Ibn Katheer and 'Rahmatul lil Aalameen' of Qaadhi Sulaimaan Mansoorpuri most useful in outlining the Nahj (methodology) of the Da'wat of Rasulullaah ρ and the Sahaabah τ. These two books are the source of this compilation.

## *Tasdeerul Kitaab (Preface)*

Islaam is a universal religion. It is the final message of the Creator of the worlds to His creation. Only those people will be able to establish and spread Islaam who are imbibed with the qualities of sacrifice and selflessness like that of the great Ambiyaa and Messengers of Allaah υ.

The establishment of Islaam in the world is among the foremost Faraaidh (fundamentals) of this Ummah. This responsibility has been given to us in the Niyaabah (vicegerency) of the Ambiyaa υ. It is a matter of great honour that on the completion of Nabuwwah, Allaah has placed the collective responsibility of the work of Nabuwwah on the shoulders of the followers of Hadhrat Muhammad ρ.

The Noble Companions of Rasulullaah ρ are the Saabiqeenal Awwaleen (vanguard) of Islaam and they are the highest and most complete example for the Muslims. Through their unparalleled sacrifices in this field, they protected the work taught to them by Rasulullaah ρ and secured the Nusrah (assistance) of Allaah Ta'aala for themselves and subjugated the powers of creation thereby. They then went on to remove mankind from the darkness of oppression and falsehood and open onto them the wonderful system of life called Islaam.

It is for us to understand that, just as the Sharee'at of Islaam and the commandments of Allaah are divinely ordained and cannot be tampered with, the system of Da'wat in Islaam and the effort to establish Deen is also divinely ordained and cannot be changed. It is of utmost importance to preserve this 'Tarz' (methodology) of Dawat if we hope to achieve any success in this field.

The attempt to run the Dawat of Islaam on the lines and principles of prevalent worldly systems and organizations is in fact an attempt to build Islaam on the foundations of falsehood.

This is our primary error, which we are committing over and over and for this reason Islaamic movements very quickly meet with failure and attempts towards reform more often than not end up in differences and infighting.

The Dawat of Sahaabah τ to the Romans and Persians needs careful contemplation:

"Allaah has sent us to remove mankind from the slavery of slaves into the slavery of the Rabb of slaves, and from the narrowness of the world to its vastness, and from the oppression of every false system to the justice and equality of Islaam. He has sent us with

His Deen to His creation so that we call them to it. Whoever will accept it from us, we will accept it from them and leave them in peace and whoever opposes it, we will fight them until the decree of Allaah comes to pass that our Shuhadaa (martyrs) will enter Jannah and those who remain are certain of victory" *(Bidaayah vol. 6)*

This work has been given to us by the Ambiyaa υ and Sahaba τ. It is thus imperative that we keep their example before us while doing the work. Their way is tried and tested. The Nusrah of Allah only descends on the way shown by them. Our work is dependant on the assistance of Allaah. It was by virtue of this that our predecessors were able to overcome great powers and obstacles and gain success in their endeavors. Fulfilling this responsibility in the way shown by Rasulullaah ρ guarantees the success and honor of both worlds.

In the following pages we intend to present this method of Dawat only. We have not taken any of the present day religious movements and their methodology into account.

Bismillaahir Rahmaanir Raheem

# The first Marhalah (stage) in the establishment of Deen

When Rasulullaah ρ started his responsibility, there was no one who recognized Allaah. There was no Islaam, nor Imaan, nor any of the A'maal of Islaam like Salaat, Zakaat or Hajj. There was no Hijrat and no Jihaad. There was no sign of Khilaafat or any Muslim government, nor did the initial Muslims have any army or power of any sort. There was nothing but ignorance, darkness and evil. Yet within a short period, a nation of Ibaadat and A'maal (good deeds) and exemplary Akhlaaq (character) who were blessed with Khilaafat (vicegerency/government) of the earth came into existence. It is also an established fact that, in the establishment of Islaam, there was no interference from any government or army. Islaam was not established by force of arms or by the bribe of wealth. All that was achieved was nothing but the fruit of the effort of Rasulullaah ρ and his companions in the field of Da'wat.

The very first task and responsibility entrusted to this Ummat by the Rasul of Allaah ρ was this effort. Even the commandments regarding A'maal and Ibaadat came later. The effort of Dawat brings in its wake great blessings and goodness. It draws the mercy of Allaah towards the creation and changes the direction of nations. Through it people are beautified with angelic qualities. When this work is done in the way shown by the Ambiyaa υ, it draws the assistance of Allaah and once this Nusrah and Ma'iyyah (assistance) is secured, then success in every condition and against any odds are certain.

The first step then would be for the workers to learn that method (Tareeqah) and for them to inculcate those qualities with which Allaah becomes pleased, for these two things in turn attract His Nusrah. In the following pages these things will be outlined from the practices of Rasulullaah ρ and the lives of the Sahaabah τ. Allaah Ta'aala has selected the Muslims for the work of the Ambiyaa υ, it is thus only logical that the work should be done in the way shown by them.

## Continuous sacrifices for the spreading of Islaam and perseverance in the face of hardships.

**1) O you wrapped in a shawl. 2) Stand up** *(among people)* **and warn** *(them about Allaah's punishment for rejecting Imaan).* **3) And announce the greatness of your Rabb** *(which is a most important element of your message). (when preaching Towheed, mind your appearance and ensure that you)* **4) Keep your clothing clean.** *(and in addition to this).* **5) Stay away from filth** *(idols and sin as you have been doing).* **6) And do not give with the intention of receiving more in return** *(as a token of thanks).* **7)**

**And be patient** *(endure all that they throw at you)* **for the sake** *(pleasure)* **of your Rabb** *(for He will reward you fully for it).* (Surah Muddathir)

These verses expound the Usool (principles) of Da'wat. People used to luxury and soft beds cannot do this work. First you will have to leave the soft comforts of life. And the first proclamation is of the greatness of Allaah and his sifat (quality) of Rabb (Creator and Sustainer). And until the heart of a person is totally affected by the power and greatness of Allaah and completely unaffected by the creation, a person can never be a Da'ee (inviter). And the Da'ee is prepared to sacrifice. Through this he shows that 'I am prepared to sacrifice anything for the sake of Allaah's pleasure, but I cannot sacrifice the pleasure of Allaah for anything, because the pleasure and assistance of Allaah is the Da'ees ultimate goal. Further he keeps both his body and soul pure and free from every type of filth. By way of Mujaahadah and Riyaadhah (spiritual sacrifices and excercises), he purifies his Nafs (inner self).

This work of Da'wat is a priceless gem. Allaah does not grant it to all and sundry. It is only gifted after great tests and tribulations. The Da'ee undergoes all of this and bears it patiently with full conviction that this is from Allaah and behind this is His help and pleasure. The sacrifices in this path, which were patiently borne by the Sahaabah τ ultimately led to their success and victory.

The entire life of Rasulullaah ρ is one of sacrifice and Sabr. In linking the lost and wayward creation to Allaah, Rasulullaah ρ sacrificed everything.

## The hardships borne by the first Muslims.

Even after a detailed study of Seerat it is not possible to fully encompass this subject. One cannot possibly imagine what had transpired in this path.

**1.) Verbal Abuse:**

For the sake of His duty, Rasulullaah ρ endured the abuse of people on a daily basis. Many of these have been mentioned in the Qur'aan:

**- 'They** *(Kuffaar)* **would say: Does he expect us to leave our gods on his word? His is the word of a poet and a madman!'**

**- 'And when they look towards you** *(O Muhammad)* **they take you as a joke saying: Did Allaah sent this as a Rasul?!'**

Allaah Ta'aala enjoined Sabr upon his beloved:

**- '***(O Muhammad)* **Bear whatever they say with Sabr** *(patience)*

These are but two examples of the insolent words used against the honour of Rasulullaah ρ, yet in a way most becoming of an honourable person, the Rasul of Allaah went about his responsibility without once responding in kind.

The most Noble and Respectable Nabi ρ has himself said:

**" I was abused for the sake of Allaah like no other** *(before or after me)* **and I was made to fear for the sake of Allaah like no other** *(before me or after me)* **And** *(I remember)* **having passed thirty full days and nights with Bilaal not having anything sufficient to sustain a living being! We had only that amount which could be concealed under Bilaal's arm!"** *(Bidaayah vol.3 pg. 47)*

Rasulullaah ρ exchanged the life of ease and comfort for one of difficulty and hardship. He was the most noble and honoured person in all of Arabia. Now for the sake of Islaam he was being degraded and abused by the lowest and meanest of people! Even his house folk were not spared.

Volumes have been filled with this chapter of his life. Many such stories have been gathered in the Kitaab Hayaatus Sahaabah.

This was so that we could take consolation and prepare ourselves to sacrifice in this path as well.

**Urwah says that he asked Abdullaah ibn Amr ibn Aas regarding the afflictions of Rasulullaah ρ at the hands of the Quraish. He said that among others, once the Rasul of Allaah ρ entered the Masjid. He proceeded to kiss the Hajare Aswad and then began a Tawaaf. As he passed by the Quraish would mock at him and insult him. The pain of this could be seen in his Mubaarak countenance, but he passed by**

**silently. Finally he said to them: "Listen O gathering of Quraish! By the Qasam of Allaah! I have been sent to you with slaughter!"** *(Bidaayah vol.3 pg. 46)*

On another occasion a group of the Quraish came to Rasulullaah ρ. They were extremely rude and insolent. One of them said: "O Muhammad! If you are really Allaah's messenger then move these mountains surrounding Makkah away so that we may have ease of passage. If you cannot do this, then raise our ancestors from the dead so that we may consult with them regarding you! How is it that you claim Nabuwwaat yet we see no angels with you. How is it that you do not have any gardens and wealth? Did Allaah not give you any treasure? Why do you not ask for a stairway to the skies so that we may climb up and speak to your Allaah? Or why do you not ask Him to make the sky fall on our heads?" They continued to harass him in this way for a long while. In reply, Rasulullaah ρ would only say: "My Allaah has deputed me to convey His message to His creation. I call you only to this way." At the end they said: "We do not believe what you are saying. We will oppose your work in every possible way. We will never allow you to succeed and we will never leave you in peace." *(Rahmatul lil Aalameen pg. 25)*

Rasulullaah ρ encountered these types of conditions every day of his life after Nabuwwaat. Notwithstanding all of this, he patiently persevered in his duty. This is his Sunnah and the Da'ee must be prepared to face similar conditions. Today we are unable to tolerate even this much! On the slightest pretext and difficulty we leave the work. How then will we ever be able to devote our entire lives for this effort?

**2.) Physical persecutions in the path of Allaah.**

Even the great Ambiyaa were not spared by people when they stood up in this field. Their bodies were targets of abuse and persecution. Some were cut into two and many were killed for the establishment of Deen.

**Urwah ibn Zubair τ said that he asked Abdullaah ibn Amr τ regarding the sacrifices of Rasulullaah ρ. He said: "Once Rasulullaah ρ was performing Salaat near the Hajare Aswad. Uqbah ibn Mu'eert came and placed a sheet around his neck and began to strangle him until Abu Bakr τ rushed to him and pushed Uqbah away saying to them 'Will you kill a man simply because he says that my Rabb is Allaah, even though he has come to you with clear proofs from your Rabb?'"** *(Bidaayah vol. 3 pg. 46)*

The Kuffaar of Quraish would regularly place thorns on the road of Rasulullaah ρ to cause harm to him. They used to place dirt and rubbish on his doorstep just to cause

difficulty to him. On this he would say "O you children of Abde Manaaf, is this how you behave towards your neighbours?" *(Rahmatul lil Aalameen pg 42)*
Once when Rasulullaah ρ was performing Salaah in the Haram, Abu Jahal said to the Quraish that a camel had just been slaughtered so someone should go and fetch its entrails. Uqbah volunteered himself for this. When Rasulullaah ρ was in Sajdah, the wretched man came and placed it on his back. The Nabi of Allaah ρ remained in Sajdah for a long while. The Quraish were rolling over with laughter. Abdullaah ibn Mas'ood τ was nearby. He says that he was unable to come to the assistance of Rasulullaah ρ for fear of the Quraish until Faatimah τ the daughter of Muhammad ρ came and lifted it off her fathers back. **She then turned to the Quraish and spoke harshly to them**. Not one of them had the courage to say anything back to her! *(Rahmatul lil Aalameen pg 43)*

Look! The beloved of Allaah ρ underwent all of these trials and more. All of this is a lesson to the Ummah that this is my work, which you will have to do. We have unfortunately turned away from this work and abandoned this great Sunnah.

The Sahaabah τ also underwent these hardships for the sake of Deen. This is the first step in the establishment of Islaam. By way of example we have only touched very briefly on this chapter. This is part and parcel of the Da'wat of Rasulullaah ρ. We will have to prepare ourselves for it as well and the very least is to leave one's comfort and luxuries for the sake of Deen.

## The practices of the Sahaabah τ:

### Khusoosi (special/specific) Da'wat.

Rasulullaah ρ had enjoined Sabr (patience) and Istiqaamat (steadfastness) on his Sahaabah τ. He also practically taught them every aspect of the work of Deen. In reality, he prepared an Ummat to continue and perpetuate his work after him so that no one coming after him may say that this is the work of the Nabi only, we are not responsible for it. Every person who accepted Islaam at his hands was immediately put to work. We see in the Sahaabah τ the same spirit of sacrifice and single-minded devotion to this effort. The author of Bidaayah has related **the story of Sayyidinaa Abu Bakr τ:**

**When Abu Bakr accepted Islaam and his Islaam became known, he began calling towards Allaah. Abu Bakr was a person who was affectionate to people, easy-going and loved by all. He was the most knowledgeable regarding the lineage and ancestry of the Quraish as well as their history and eventful occurrences. He was also a Taajir (trader) of exemplary character even before (accepting) Islaam. He was an arbitrator and advisor of the Quraish. (In all he was a noble person of lofty qualities) So he began inviting towards Islaam all of his associates and friends. Among others, Uthmaan ibn Affaan, Zubair ibn Awwaam, and Talhah ibn Ubaidullaah accepted Islaam at his hands. He also suffered greatly for the cause of Islaam. Once Naufal ibn Khuwailid ibn Adawiyyah tied him and Talhah up together and began torturing them. Even Abu Bakr's tribe, the Banu Taim could not come to his defence. After this incident the two of them were called 'Al-Qareenain' (the two partners) Rasulullaah ρ prayed to Allaah: "O Allaah! You suffice us and assist us against the tyrant of Banu Adawiyyah". –Narrated by Baihaqi.** *(Bidaayah vol. 3 pg. 29)*

The early Muslims are the best of this Ummat. After accepting Islaam, they gave preference to it over their wealth, possessions, families and even their own lives. Those were the most trying and difficult times in the history of Islaam. With these types of sacrifices, they opened the way of Islaam for all to come till Qiyaamah. It is a matter of great sorrow that the Muslim of today have almost totally abandoned this blessed path.

Even the more 'religious' minded amongst us have not maintained this Fikr (concern). It is as if we have completely forgotten the entire origin of our Deen. Deen began on this cry and fikr coupled with sacrifice. The entire life of our Nabi ρ and His Sahaabah τ are a lesson for us so that this 'Naql wa Harkat' (movement) for the sake of Deen becomes a part of our lives.

**Abu Dhar's τ story:**

**Abu Dhar τ accepted Islaam in his first meeting with Rasulullaah ρ upon which the Master said: "Return to your people and work among them until you are informed of our rise." He said: "By Allaah who has sent you with the truth, I must proclaim Islaam in their midst!" So saying, he went into the Masjid and shouted the Shahaadah at the top of his voice. The Kuffaar fell upon him from all sides, beating him most savagely until Abbaas interceded saying: "Woe to you! Do you not know that his tribe the Ghifaar lie on our trade route to Shaam (Syria)? If you harm him they will waylay our caravans!" On this they held back. Abu Dhar repeated his**

**action the next day and again he would have been killed had it not been for Abbaas's intervention.** *(Bidaayah vol. 3 pg. 34)*
One can only marvel at the spirit of these people. Just on accepting Islaam they understood their duty and were prepared to die for it. **They had not yet learnt any details of Deen yet immediately began inviting towards it.** After returning to his people, Abu Dhar knew no rest. He worked tirelessly until the entire tribe of Ghifaar accepted Islaam. The tribe of Aslam lived nearby. The message soon reached them. It was not long before they too entered into Islaam. By the time Rasulullaah ρ made Hijrat to Madeenah, both these tribes had accepted Islaam. All of this was by the effort of one person!!

The work of Da'wat is not dependant on wealth and power. All that is required is dedicated effort on the pattern of these people. The outstanding quality of Sahaabah τ was their selfless dedication and sincerity of purpose. The work of Deen takes root on Mujaahadah and Qurbaani (sacrifice) and is not dependant on might, numbers and scheming. The effort then reaches completion through the assistance of Allaah.

## Umoomi (general) Da'wat

### 1) The Da'wat of Abu Bakr τ

As we have seen, these early Muslims had made Deen their priority and objective. After accepting Islaam, they made the responsibility of the Nabi ρ their only concern. Prior to Islaam Hadhrat Abu Bakr τ was a businessman. Now his only concern was the establishment and upliftment of Islaam. He was at the side of Rasulullaah ρ day and night. The life of wealth and riches was long forgotten. He knew no rest or leisure. He went to the people of Makkah – person to person with the message of his friend Muhammad ρ. When the number of Muslims reached 38, he one day proposed to Rasulullaah ρ that they all go to the Masjidul Haraam and openly call towards Allaah. Rasulullaah ρ felt that the time was not right. Prior to this they preached only secretly. The restlessness of Abu Bakr τ was growing day by day. He thus put this proposal to Rasulullaah ρ again, who finally acceded to his suggestion. The author of Bidaayah has related:

**Aa'ishah τ has reported that when the number of Muslims reached 38, Hadhrat Abu Bakr τ proposed to Rasulullaah ρ that they openly call towards Allaah. Rasulullaah ρ said: "We are still only a handful" but Hadhrat Abu Bakr τ persisted until finally Rasulullaah ρ gave consent. So the Muslims went to the Masjid and each of them went to his family and tribesfolk, calling them to Allaah.**

**Abu Bakr τ stood to address the gathering of Quraish in the presence of the Rasul of Allaah ρ. This was the first sermon in the history of Islaam. The Mushrikeen would not have it! They sprung onto Hadhrat Abu Bakr τ and the others, beating them most savagely. They vented most of it on Hadhrat Abu Bakr τ. The Faasiq Utbah ibn Rabee'ah played a most active role. He climbed onto Abu Bakr τ, kicking and punching him mercilessly until his nose could not be differentiated from his face.** *(Bidaayah vol. 3 pg. 30)*

Abu Bakr τ remained unconscious the whole day. Late in he evening the showed some signs of consciousness. As soon as he was able to speak, he said: "How is the Rasul ρ?"

The people were most disappointed with him. They said: "How is it that after almost losing his life for his sake, as soon as he comes to his senses he can only ask about him?" And so, much disgusted at his devotion to Rasulullaah ρ, while satisfied that he was out of danger, they left. His mother now began to tend to him but he would incessantly and impatiently ask the same question over and over again: "How is the Rasul of Allaah?"

On her showing ignorance regarding the welfare of Rasulullaah ρ, Hadhrat Abu Bakr τ entreated her to go to Umme Jameel (Umar's sister) and find out. So she hurried to Umme Jameel's place who, like other Muslims at the time, was hiding her Imaan. She therefore concealed her knowledge saying: "Who is Muhammad and who is Abu Bakr? I am however sorry to hear about your son's condition. If you like, I can go with you to see him." They both came to see Hahdrat Abu Bakr τ in his condition. Umme Jameel began to cry and said: "Woe to these ruffians for what they have done to a man like Abu Bakr! **May Allaah punish them for their misconduct.**"

Hadhrat Abu Bakr τ paid no attention to her outburst and urgently asked again: "How is Rasulullaah ρ ? I must see him!" Umme Jameel said: "He is quite well. He is at Arqam's place."

Hadhrat Abu Bakr τ said: "I must see him. By Allaah! I will not eat anything until I have seen him!"

They waited until it was it was dark and then quietly went to Arqam's place undetected by the Quraish. When they reached Arqam's place, Abu Bakr τ saw Rasulullaah ρ and clung to him weeping profusely. Rasulullaah ρ reciprocated and all those present began weeping as well. Rasulullaah ρ expressed deep concern at his friend's condition, but Abu Bakr's primary concern was for his mother. He put the Rasul of Allaah ρ to rest and then introduced his mother saying: **"She is my mother, pray for her and induce her to**

**accept Islaam.”** The Rasul of Allaah ρ first made dua for her, then spoke to her. She accepted Islaam there and then.

Sayyidinaa Hamzaa ibn Abdul Muttalib τ accepted Islaam on that very day and during this period Rasulullaah ρ prayed to Allaah to strengthen Islaam and the Muslims with Umar ibn Khattaab or Amr ibn Hishaam (Abu Jahal). This was on Wednesday night and the Du’a was accepted in favour of Umar the very next day, and that too after setting off with the intention of killing Rasulullaah ρ and beating his sister and her husband for the sake of their Islaam!

From these incidents we see the steadfastness of the Sahaabah τ. That even after extreme oppression and persecution they were not dissuaded from their task. These incidents seemed to strengthen their resolve instead! And we see that the fikr of the Da’ee (inviter) is perpetual. Abu Bakr’s concern, after all that he went through, was for the Hidaayat (guidance) of his mother.

It is also Sunnat to couple one’s Da’wat with Du’a because the real turner of hearts is Allaah.

The effect of Da’wat and Du’a is strengthened through sacrifice. It was the direct effect of this sacrifice of Rasulullaah ρ and Abu Bakr τ and the other’s which soon afterwards Hamzah and Umar came into Islaam. These two went on to become a great source of strength for the Muslims.

These are all lessons to be learnt. These are all the Usools (principles) of the Da’wat of Islaam.

Through this effort of Da’wat, the foundation of Deen is laid. Through these sacrifices, Allaah creates people of capability and understanding. People of ability and expertise are won over through Da’wat and Du’a. After this comes strength and power and all else, but these are subsidiary things. The real objective is the work of the Nabi and its primary objective is Hidaayat and the pleasure of Allaah.

**The story of Dhimaad Azdi τ.**

Without exception, every individual among the Sahaabah τ understood this to be his work, and they fulfilled this obligation with utmost care and deep fikr. They allowed nothing to come between them and this work. They sacrificed their wealth, families, homes, and everything else for it. At no stage did they compromise this work for anything else.

Dhimaad τ was of the Azd clan. He accepted Islaam and pledged allegiance to Rasulullaah ρ. He also took the responsibility of his entire tribe.

**“So he pledged his allegiance on the hand of Rasulullaah ρ who said to him: “and on behalf of your people?” Dhimaad said: “and on their behalf as well”** *(Bidaayah vol. 3 pg. 36)*

Prior to Islaam, Dhimaad was a soothsayer. The people of the Quraish called him to ‘cure’ Rasulullaah ρ. After listening to his Da’wat, he was cured instead! He accepted Islaam in his first meeting with Rasulullaah ρ. So this person, who just moments before was an opponent of Deen is suddenly won over. And he doesn’t only become a devout Muslim, but immediately understands that his responsibility is to convey the message of Islaam further. Being a ‘new’ Muslim, he did not even know the finer details about Islaam, yet he was also put to work by the Rasul of Allaah ρ. After this meeting, Rasulullaah ρ taught him a few things and then prayed for him and sent him back to his people.

Rasulullaah ρ arranged the **Ta’leem and Tarbiyat** (education and spiritual nurturing) of his companions **through the work of Da’wat.** Through the continuous sacrifice in this path, they became the rightful vicegerents of the Rasul of Allaah ρ and they fulfilled it’s right until their last breaths.

This effort is Jaami’ (all encompassing). Through Da’wat the word of Islaam reaches people and the Imaan of the Da’ee is strengthened. **Then through Qurbaani (sacrifice) a close bond (Ma’iyyat) with Allaah is created, while through Mujaahadah (spiritual sacrifice) Tazkiyatun Nafs (purification of the inner self) is achieved.** With this, it becomes easy to fulfill the commands of Allaah. In fact, after this, fulfilling the commands of Deen becomes a person’s sole objective in life!

To do the work of Da’wat just anyhow is not difficult, but this is not our object nor has it got full benefit. **The real matter is to carry out the work on the pattern shown by the Ambiyaa υ.** Allaah has charged us with this! If the work of Deen is not done on this pattern, it will remain lifeless and will never reach acceptance. It is for this reason that today we see that we are not affected with our own Da’wat! When we ourselves are not accepting our own Da’wat, and our own lives are empty of Islaam and Sunnah then how will our Da’wat impact on others? It is for this reason that the Muslims of our time have taken full effect from every aspect of the lifestyles of other nations!

Remember well! Until you do not come onto the pattern shown by Rasulullaah ρ, you will never gain the assistance of Allaah! You and your effort will remain valueless in the heavens and you will have no effect or standing on the earth!

**The Da’wat of Umar τ.**

The Muslims of the first century had an extraordinary zeal for serving Deen. Their only objective was the upliftment of Islaam.

Umar τ had set out with a naked sword to put an end to Muhammad ρ and his Deen, yet he returned a changed person altogether. He returned with the responsibility of

Muhammad ρ himself! He returns to the very people who sent him to destroy Islaam with the very message of Islaam! This was the exemplary personality of Hadhrat Umar τ who would go on to serve the cause of Islaam till his very last breath. His story is reproduced hereunder:

**Soon after accepting Islaam, Umar said to Rasulullaah ρ: "O Rasulullaah! Why should we hide our Deen? Are we not on Haqq** *(truth)* **while they are on Baatil** *(falsehood)***?" Rasulullaah ρ said: "Umar, we are still weak and few in number. Do you not see the treatment that is being meted out to the Muslims?"**

**Hadhrat Umar τ said: "By Allaah! I will not leave any gathering that I attended in Kufr but that I will express Imaan in its midst!"**
**So saying, he went around the Ka'bah and then went to the gathering of the Quraishi chiefs who were awaiting him. Abu Jahal said: "News has reached us that you have also turned from your old religion." Umar said: "I bear witness that there is no illaah but Allaah and that Muhammad ρ is His servant and Rasul!"**

**He had barely finished when the entire lot of them pounced on him. Umar singled out Utbah who was the chief mischief-monger, threw him to the ground and began thrashing him. Umar poked his finger into his eye sockets causing Utbah to scream out in agony. The Quraish fell back in horror. Umar stood up from Utbah. Whenever any of them approached him he would grab one of their leaders and beat him up until finally all of them gave up. After this Umar went to every one of the gatherings of the Quraish which he attended previously and proclaimed his Imaan to them. Only then did he return to Rasulullaah ρ (after having overpowered all of the Quraish!) .** *(Bidaayah vol. 3 pg. 31)*

## Sahaabah τ's enthusiasm for Da'wat:

Every one of the Sahaabah τ had to pass through this stage. This is the path whereby Allaah Ta'aala trains and nurtures the Da'ee (inviter). Through this sacrifice, Imaan is fortified, without which, the reality of Imaan cannot be understood. Because we have not

passed through this, we are easily affected by the things around us. We are quickly overawed by the creation. We have to overcome the effects of wealth, things, kingdom and power before we can become true inviters to Allaah. Until then, our Da'wat will remain weak and hollow. The Da'ee is a mountain of Yaqeen (conviction). The Sahaabah τ are the true inviters to Allaah and the highest example for the Muslims.

**… then the people of the Quraish began to persecute the Muslims. Each tribe singled out the weak and defenseless Muslims among them. They were held in captivity and tortured severely. They would take turns in beating them. They were deprived of food and water and made to lie on the burning desert sands. Due to the extreme condition, some were forced to utter words of Kufr - only to appease the oppressors, but despite all of this, the Muslims held firmly onto their faith until Allaah opened their way.** *(Bidaayah vol. 3 pg.57)*

When these afflictions reached unbearable proportions, the Muslims turned to Rasulullaah ρ for solace. Rasulullaah ρ enjoined patience upon them for this was the first stage in the establishment of Deen in which **Allaah extracts sacrifices from his beloveds.** There is no getting around this stage. **On your sacrifice, Allaah will soon open a way of ease and blessings and change the conditions of the world.**

The author of Bidaayah has narrated it like this:

**Imaam Bukhaari has narrated … Khabbaab τ said: "When our afflictions became unbearable, I went to Rasulullaah ρ, who at the time was resting against his** *(rolled up)* **shawl in the shade of the Ka'bah. I said: "O Nabi of Allaah! Will you not supplicate to Allaah to assist us?" upon which Rasulullaah ρ sat up and** *(overcome with emotion)* **said: "People before you had their flesh torn off their bones with steel combs for the sake of this Deen but they never flinched! And Allaah will take this**

**matter to completion until you will see a lone rider who will travel from San'aa to Hadramaut with none to fear except Allaah – But you people are in haste."** *(Bidaayah vol. 3 pg. 59)*

In this Hadeeth, Rasulullaah ρ has clearly spelt out that without this initial stage of sacrifice and effort, the doors of peace, blessings and conquests cannot be opened. Hence, if we desire the revival and upliftment of Islaam, then this is the road. When in this field, the sacrifices reach the required level, then Allaah by His Qudrat will change conditions.

The human being by nature is hasty and wants immediate results. Now he wants to move with this temperament in the path of Da'wat but this can never be. **This is a long road of patience, fortitude and steadfastness.** We must understand this well.

It is for this very reason that many movements in the name of Da'wat fizzle away very quickly. And instead of seeking the assistance of Allaah through sacrifice and Du'a we turn our attention towards procuring wealth and political power and 'winning the confidence of the masses' in the thought that through these means we will establish Islaam. Remember! These are all the foundations of Baatil. The method of establishing Islaam has been shown already. If we follow in this way, we will Inshaa'Allaah, sooner or later achieve the required result. All this is on the basis of Allaah's unseen assistance. If on the contrary, we choose to follow our own path, then destiny will decide our fate. Deen is not the name of some political ideology or some vain theory. It is the command of Allaah, which runs on the system of Allaah, who has clearly announced:

**'And Allaah will assist those who assist His Deen – And Allaah is most mighty and honoured'**

The predecessors of the Muslims had established Deen through sacrifice and sincerity, not through wealth and material things. Today, in the name of Islaam, our primary focus has become materialistic. This creates the impression that like the other religions, Islaam is also dependant upon these things. This is totally incorrect. If we look into the lives of the Ambiyaa υ, then we see the total opposite – that in every age, those who opposed the Deen had an abundance of wealth and power while the believers were always few in number and hard-pressed. Due to this, the attention of the believers was focused solely on the Qudrat of Allaah. **They did the work on the basis of Allaah's assistance while the people of Baatil did their work on the basis of material things.**

So the Da'wat of Islaam moves only by the will of Allaah and His assistance. The Da'ee is always awaiting this, and he understands the system of Allaah. He knows the Asbaab (things) which draw the Nusrat of Allaah – that through continuous sacrifices coupled with Sabr and Ikhlaas, the Help of Allaah is assured. When these sacrifices reach the point of acceptance then the announcement is made:

**"Behold! The Assistance of Allaah has drawn close"**

Now, wherever this group of Sahaabah τ moved in the world, the direct assistance of Allaah and His Qudrat was with them!

Without the assistance of Allaah we can never hope to gain success in this field. **Deen can never be established on the strength of our efforts, speeches, writings and planning alone.** All the wealth and governments of the world cannot make it happen. Allaah has shown a way through His Ambiyaa υ. His is the only way. This is called the Sunnatullaah (System of Allaah).

After this period, Allaah, by His Qudrat, subjugates the world to the people of Da'wat.

This was witnessed in the latter part of the lives of the Sahaabah τ. We look at these conquests and victories and fall into error. These were all the fruits of years of sacrifice, which clinched the Nusrat of Allaah for ages to come. The work of Deen was never based on these worldly things. Da'wat is not dependant on anything besides Allaah! It is by virtue of this that the reality of Islaam opens onto the nations of the world.

It is for this reason that when the Muslims abandoned the work entrusted to them by Allaah, then all their wealth and might (which they had amassed over centuries) could not stem their decline and fall.

Now that we have reached this stage of decline in our religious affairs, our only recourse is to implement the system of these blessed people, an approximate description of which is as follows:

**To establish the collective (Ijtimaa'ee) effort of Da'wat, making this the prime objective of one's life, and to sacrifice anything that comes in the way of this so as to revive the pure way of life based on Imaan and Taqwa. To go from person to person explaining this message of Islaam, and to sacrifice one's personal desires so that the sweetness of Imaan can become manifest. And then to move from village to village, town to town, city to city, country to country for the sake of Deen until the word of Allaah is established among the people of the world.**

## The Rooh (soul) of the effort of Da'wat

This is the effort of the Ambiyaa υ. They were people who were closely linked to Allaah and totally devoted to His service and linking the creation to their creator. After Rasulullaah ρ, this effort has been entrusted to his Ummat. Rasulullaah ρ taught this work to his Ummat right to its very last detail. He has taught us how to attain proximity to Allaah and how to procure His assistance. From the very beginning, he taught us how to lead every aspect of our lives. He showed us the way of the Ambiyaa υ – the way of sacrifice and struggle. The Sahaabah τ fulfilled the right of the work and obeyed Nabi ρ

to the letter. As a result of this, they understood the importance of this effort and gave it priority over everything else. They were able to sacrifice everything for it.

They were engulfed in the fikr and service of Deen and I'laae Kalimatullaah (uplifting the word of Allaah). They were not concerned in the least about the things of the world which today has become the focal point and epicenter of our lives.

## The Making of Imaan.

Among the most fundamental requirements of **this effort are the qualities of Sabr and Istiqaamat (patience and steadfastness)** Rasulullaah ρ paid special attention to inculcating these qualities in his followers.

When they reached perfection in these Sifaat (qualities), then everything became secondary. Comfort and luxury, wealth and riches, family and homeland, government, position, and life itself all meant nothing to them. They were now concerned with a task far superior to all of this.

Allaah has selected this Ummat for the Niyaabah (vicegerency) of Rasulullaah ρ and continuation of the work of the Ambiyaa υ! This is the basic matter that the first Muslims understood while we have not. All the promises of Allaah of Nusrah, and Barakaat etc. are based on this.

They were then trained for Nafar (to move in the Path of Allaah) - To spread Islaam among the nations of the world you will have to leave your homes and move in every condition, and at any time, as and when the need arises. And spend of your lives and wealth openly and willingly; this is your road of progress. -

**This moving in the path of Allaah for the sake of Da'wat is like the Rooh (soul) of Deen. If this Ummat has to be so unfortunate as to abandon this great Sunnah of collective striving for Deen, they will be engulfed in a collective punishment. And if they still do not repent and make amends, they will be cast aside and replaced!**

**Proceed** *(in the Path of Allaah)* **when light or heavy** *(happily or reluctantly, rich or poor, in every condition)* **and exert yourselves** *(strive for the upliftment of Deen)* **with your wealth and lives in Allaah's way** *(for His pleasure).* **This is best for you** *(in both worlds)* **if you but knew.**

**If you do not go forth, Allaah shall punish you severely and replace you with another nation** *(who will readily strive in Allaah's path)*

Just look at the manner of admonishment in the Qur'aan!

It is as if the life of this Ummat and its very existence is dependant on this movement!

This Ummat has been selected for Da'wat which cannot be separated from moving in this path.

We have to re-learn the methodology (Nizaam) of the Da'wat of our Nabi ρ and revive the great Sunnah of Sacrifice and Nafar fee Sabeelillaah (moving in the path of Allaah).

In the eyes of Allaah, the nation which discards this way of life will not remain worthy of the honour of establishing Deen.

The first step then will be to re-create this consciousness and ability (Salaahiyat) in the Ummat to move in the path of Allaah on the pattern of Sahaabah τ. Until then, as we are witnessing, all our efforts are sure to go in vain.

The work presently taking place aims to revive this practice.

## Naqal wa Harkat (movement) for the sake of Da'wat in the time of Rasulullaah ρ.

Here again, it is not possible to cover this subject completely. A few examples and proofs are presented hereunder:

**1.) Rasulullaah ρ's journey to Taa'if.**

In the **tenth year** of Nabuwwah, Rasulullaah ρ went to Taa'if with the hope of winning its people over to Islaam. Zaid bin Haaritha τ accompanied him on this trip. The entire journey **was covered on foot** and all the tribes between Makkah and Taa'if were met for the purpose of Da'wat.

The Banu Thaqeef resided in Taa'if. They were a prosperous people with an abundance of orchards and fresh water. All of these things had put them into deception. The tribe was governed by three brothers viz. AbdeYalail, Habeeb and Mas'ood.

On reaching Taa'if, Rasulullaah ρ visited the three of them separately and placed the message of Allaah before them but they refused to listen to him and treated him most rudely and contemptuously. The Rasul of Allaah ρ did not lose heart at this and tried to approach the townspeople instead but no one would listen to him. They asked him to clear off and go away. When Rasulullaah ρ realized that further efforts were in vain, he decided to leave the town, but the wretched people would not let him go in peace and turned upon him. It was a most sorry day. The beloved of Allaah ρ was so much pelted with stones and sticks that his Mubaarak body was covered in blood and his shoes were clogged to his feet. The Nabi of Allaah ρ was beaten till he fell to the ground and lost

consciousness. Zaid τ carried him out of Taa'if. When they were far from the rabble, Rasulullaah ρ prayed to Allaah in a most heart-rending manner:

**"O my Allaah, to You alone do I complain of my feebleness and lack of strength and being unimportant in the eyes of people. O Most Merciful of those who show mercy! You are the Rabb of the weak and You are my own Rabb – to who would You entrust me? To an unsympathetic foe who look down on me or to a stranger who would have control over my affairs? Not in the least do I care for anything except that I may have Your protection for myself and I seek shelter in your light, the light which illuminates the heavens and earth, and by which the affairs of Dunya and Aakhirah are set right. May it never be that I should incur Your wrath or that You should ever be displeased with me. I must remove the cause of Your displeasure till You are pleased and there is no power or might but from You."**

After this, Rasulullaah ρ was given the option of destroying Taa'if between the mountains surrounding it but the merciful and noble Nabi said: "I hope that their offspring will accept Islaam." *(Rahmatul lil Aalameen pg. 56)*

The Du'a of Rasulullaah ρ moved the heavens and Jibra'eel descended with the Angel in charge of the mountains to crush the city of Taa'if on the order of Rasulullaah ρ, but he refused. Through Da'wat we desire the Hidaayat of people and not their destruction.

The Du'a of the Ambiyaa υ when attacked by people was: "O Allaah forgive my people and guide them for they know not what they do."

There are many deep lessons to be learnt from this incident. It on this type of Sabr and Istiqaamat, coupled with such deep concern for people and clear intent that Allaah grants Hidaayat to nations.

Some of the things that come to light are:

1. The Da'ee has a very wide Fikr (concern) and Niyyah (intention). He cares about all the people of the world. He goes wherever there is hope.
   The concept of first making your own Islaah (reformation) and that of your family and town before moving elsewhere does not fit. Both these efforts must be done simultaneously.
2. The proof for Khusoosi Da'wat (meeting individual persons specially) and Umoomi Da'wat (meeting people generally) are found here.
3. One should keep one's hopes high but it is possible that one will be met with opposition. In this case one should not lose heart but stay firm and keep firm hope in Allaah. In the case of opposition, the Da'ee does not respond in kind but shows the exemplary Akhlaaq of Nabi ρ instead.
4. The Fikr (concern) of Hidaayat (guidance) must overcome the emotions of retaliation and vengeance. **In the case of opposition to Islaam and Da'wat, the Ambiyaa υ increased in sacrifice (Qurbaani), Sabr and Du'a.**

In this work of 'Tableegh' we seek to revive the work and system of Ambiyaa – Khusoosi Ghusht (special visits), Umoomi Ghusht (general/house to house visits), working in one's own area and the surrounding areas, Da'wat, Ta'leem (learning and teaching), Ibaadat etc. These A'maal (actions) are the jewels which adorned the lives of the Prophets, and through which Hidaayat spreads and Rahmat (divine mercy) descends.

These things form the basis of the Da'wat of the Ambiyaa υ. Without these, we may be duped into thinking that we are engaged in Da'wat but our lives will remain a far cry from that of the Ambiyaa and all that will be gained will be the satisfaction of the Nafs which is nothing but a satanic diversion!

It is really strange that in the name of Da'wat or 'propagation of Islaam', we cast the method of the Ambiyaa aside and satisfy ourselves on the ways of disbelievers and that we attempt to revive the pure and pristine Deen of Islaam through the medium of falsehood!

Can Haqq and Baatil ever be equated?
Nay but the twain shall never meet!

## 'Ghusht' (going door to door/person to person) and its method

On return to Makkah, Rasulullaah ρ used to meet the various tribes at their places in and around Makkah. He also kept a keen eye on any outsiders visiting or passing through Makkah. He would invite them to Allaah and His obedience.

1. In these very days, he visited the Banu Kindah and spoke to the leader whose name was Maleeh.
2. He also visited the Banu Abdullaah and said to them: "Your forefather was Abdullaah (the slave of Allaah) why do you not also become the slaves of Allaah?"
3. The Rasul of Allaah ρ then went to the Banu Haneef. Of all the Arab tribes, they gave him the most terrible reception and refused to listen to his message.
4. Rasulullaah ρ also went to the Banu Aamir ibn Sa'Sa'ah. Its leader was Baheerah ibn Faraas. He said to Rasulullaah ρ: "If we accept you and then you overcome all the Arabs, will we also have a share in this matter (of government)?" – In the matter of Deen, the basis of the work is Ikhlaas (sincerity). Desire for Maal and Mulk (wealth and power) does not feature in this work – So Rasulullaah ρ said to him: "That matter is in Allaah's hand, He will grant it to who He wills." Baheerah said: "We are not prepared to side with you then. Why should we sacrifice our comforts when the outcome is not guaranteed for us?" *(Rahmatul lil Aalameen vol. 1 pg. 60)*

## Ghusht in the suburbs of Makkah

This Amal (work) of Ghusht among the Arabs in their suburbs continued tirelessly for several years. Most of the time Abu Bakr, Ali, or Zaid ibn Haarith τ would be with Nabi ρ .

**Rasulullaah ρ would invite them to Islaam and request assistance in the establishment of Islaam.**

Rather than a lecture or sermon to a gathered crowd, the Da'wat of Rasulullah ρ was as follows:

**And as the object of his life, the Rasul of Allaah ρ continued inviting towards Allaah by day and by night, secretly and in open. Nothing could deter him or distract him from this and nothing could stand in his way – such was his determination. He would go to people individually and he would go to their gatherings and meeting places. He would visit the various tribes during the Hajj season. He would speak to every free person and slave, every weak or strong person, every rich or poor person. All people were equal in his eyes** *(no group was given any special attention or preference) (Bidaayah vol. 3 pg. 40)*

Rasulullaah ρ used to go from person to person; door to door; alley to alley with the message of Allaah. He spoke to every person he met and presented the Dawat of Tauheed to him. With this, he requested the person to side with him and assist him in the work of Deen. **Every person who accepted Islaam was thus immediately put to work. No person was satisfied with his 'own' Islaam.**

The method of Da'wat of the Ambiyaa υ is clear for all to see. The problem is that we consider going house to house below our dignity, and in the process of meeting people, we will definitely receive some type of insult or criticism. This is extremely hard on the Nafs and for this reason we are not prepared to do the work in this way.

Arranging conferences or speeches, and printing and spreading pamphlets etc. are easy, and since these things are in vogue, the Nafs also gets a satisfaction from it.

However, things which are in vogue (Riwaaj/Rasm) have no value in the sight of Allaah. Only the Sunnat of His Nabi ρ is beloved to Him and it is required from us to follow this Sunnah.

**Our problem is that the value and love of Sunnah has come out of our lives and hearts almost completely. For this reason we do everything and try anything but this, to the extent that some among us are even considering it as outdated and feeling ashamed to practice on it!**

**All of this stems from our ignorance regarding our Deen which in turn is the fruit of our careless attitude towards Islaam.**
**This Amal of Ghusht, in the way described above also falls into this bracket. There are even some Deendaar (religious) people who make a mock of it and taunt those engaged in this work. This is no Deendaari! Instead there is fear of Kufr for any person who belittles *any* act in Deen, let alone the Sunnah which for a long period was the prime Amal in the life of Nabi ρ and the act most instrumental in establishing Islaam.**

**And as the saying goes in Urdu:**

**"Teraa hee dil na chaahe to bahaana hazaar he"**

**When you yourself do not desire a thing, then excuses come by the thousand**

## The Amal of Ghusht in detail:

This chain of Da'wat and going to people over and over again continued for many years. After ten or twelve years, only a handful of people had accepted Islaam and the difficulties and opposition were always on the increase. Apparently the work was getting no results and the Muslims were making no headway.

Yet in reality, this effort was slowly cutting the roots of evil and falsehood. It was having a severe impact on the environment of Makkah and most of all, it was attracting the attention and assistance of Allaah Ta'aala until at the end, as the world has seen, a total revolution took place. Hearts were changed, Hidaayat (divine guidance) came in torrents, Islaam was everywhere, Ilm (knowledge) and Noor (light) had eradicated ignorance and darkness. Kufr was a thing of the past.

The seed of all this was Da'wat and Ghusht. It began in Makkah and gradually spread all over Arabia. In its wake came conquests and glory. Then the Muslims fell prey to these things and forgot the original work. In pursuit of wealth and the world, we lost the work of Deen.

The forerunners of this Ummat had realized the full value of Deen and the comparison of Aakhirah over Dunya. Hence they were not prepared to trade Deen for Dunya. They spent their lives in the path of Allaah for the establishment of Deen and cared not for the governing of states and lands. Their lives had become expendable for Deen.

Then came a time wherein Dunya became the objective and master of our affairs.

All of this (rise and fall) has been spelt out by Rasolullaah ρ detail.

Rasulullaah ρ had chosen Ibaadat and Risaalat over Mulk and Risaalat (servitude over kingdom). In this, he has taught us that ours is not a path of wealth and power, ours is a way of Ibaadat and Da'wat.

The entire life of Rasulullaah ρ was free of worldly taint. Rasulullaah ρ had a strong aversion and dislike for this 'abode of deception'. The worldly goods had no place in the Da'wat established by him, yet today these things have become the centre of all our affairs. These things were brought to their feet and even then no attention was paid to any of it.

We have today based even our religious affairs on these things, and with such conviction that we are certain that without it we cannot operate. This is one of the prime reasons for the failure of our attempts in reforming, and why not? Instead of Islaah (reform), wealth gives rise to greed and corruption.

**Any 'work of Deen' that bears no resemblance to the way of Muhammad ρ can be whatever else you want to call it in the world; it can never be the work of Deen!**

Let alone success in the world, there is great danger of this leading us to doom in the Aakhirah as well. The only way acceptable to Allaah is the way spelt out by His Rasul ρ and the way of Muhammad ρ is sure to bring success in both worlds.

## Ghusht during the season of Hajj: Ghusht in Mina.

**Rabee'ah ibn Ibaad narrates from his father who says: "I was a youngster with my father in Mina. Rasulullaah ρ used to go to the Arab tribes at their camps and he would say to them: "O you people of so and so tribe! I am the Rasul of Allaah to you who orders you to worship only Him and ascribe no partners to Him and O people! Let go of these idols and believe in me and affirm my message and assist me in this affair of mine until Allaah makes this Deen manifest!""** *(Bidaayah vol 3)*

In this Da'wat, Rasulullaah ρ laid stress on two things:

1. Perfect and complete Tauheed ;
2. Imaan on his Risaalat and in this he sought assistance in his work.

Assisting the Deen and taking an active part in its establishment was part of accepting Imaan - the two could not be separated. In the time of Sahaabah, **no one was satisfied**

**with one word a private Deeni life of Ibaadat alone.** Every one played a part in the field of Da'wat. In fact, they did the work in the most trying of circumstances and under the cruelest of tortures. They assisted the Rasul of Allaah ρ in the darkest hour, when there was no form of recompense or hope whatsoever. Today we have every form of ease at our disposal. Their own family people turned against them, today even strangers are prepared to listen or assist in some way. Still we are not prepared to offer even a little sacrifice!

Today people are asked to sacrifice some of their time and luxury to revive this great Sunnah of Da'wat and Ghusht. In those days Da'wat was given primarily to non-Muslims, today we are first asked to move **among the Muslims to create a spirit of Islaam among them once again and to recreate the Salaahiyyat (ability) in the Ummat to once more come onto their long forgotten objective.**

**This is an effort to bring the Muslims onto the complete pattern of life of the Sahaabah τ.**

## Ghusht in the trade fairs of Dhul Majaaz

Rasulullaah ρ took every opportunity to extend Da'wat to the slaves of Allaah. For years upon years he would go to people in and around Makkah over and over again with one cry – calling people to success, that: 'O people! Solve the problems of both worlds by rectifying your matter between you and your creator' – 'when you will shift your attention off the creation and become Allaah's then He will become your guardian and guide'

**"Who will become Allaah's, Allaah will become his** *(guardian and guide)***"**

This "Umoomi' (person to person) Ghusht later became the foundation of universal movement for the sake of Islaam.

**A person from the Kinaanah tribe says that he saw the Rasul of Allaah ρ saw at the annual fair in Dhul Majaaz. He was saying: "O people! Say LAA ILAAHA ILLALLAAH, you will be successful." There was a person who followed him. He would throw dust on him and say: "Do not be deceived by this man! He wants you to abandon your gods Laat and Uzza." He was the wretched Abu Jahal.** *(Bidaayah vol. 3 pg. 139)*

**The Da’wat of Ambiyaa υ was plain and straightforward. Their method was not of fanciful lectures and philosophical theories. Their objective was not to entertain people but rather to make Imaan and the greatness of Allaah enter into the hearts of people and for their lives to change.**
**Their Da’wat was based on Qurbaani, Ikhlaas and Sabr and to these they invited.**

**Today we look for entertainment in speeches and poetry, even the Qur’aan has become a show, but we are not prepared to leave our lifestyles of luxury, extravagance and carnal desire!**

This is what makes our work difficult and ‘unappealing’. The call of the Ambiyaa υ was to change every department of life and to become an embodiment of Imaan and A’maale Saalihah. This part of the Da’wat of the Ambiyaa υ was extremely difficult to stomach and because of this the Nabi was opposed. Exactly so is the case today.

The art of oratory with which we are so fascinated today is nothing but a deception of the Nafs. Let alone the audience, even the speaker’s life is empty of Islaam!!

We have confused Da’wat and oratory as one. Da’wat is the work taught to us by the Ambiyaa while oratory is the legacy of the lecturers of the period of Jaahiliyyah!
Tableegh means ‘to convey the message of Allaah to the servants of Allaah’

Da’wat is not to suffice with conveying only but to ‘make a concerted effort in this line until the object is attained, despite the taunts and abuses of people’.

The Ambiyaa υ were an embodiment of Da’wat. The reality of Da’wat can only be learnt by deeply studying their lives.

## Ghusht to the tribe of Bani Shaybaan.

Sayyidinaa Ali τ narrates that when Allaah commanded His Nabi ρ to openly invite the Arab tribes to Islaam, a Jamaat (group) of three people set out:

Muhammad ρ, Abu Bakr Siddeeq’ τ and Ali τ. Abu Bakr τ would initiate the conversation by first introducing the people concerned and then the Rasul of Allaah ρ. Rasulullaah ρ would then give the Da’wat. Ali τ says: “We first reached the Rabee’ah Tribe. Abu Bakr τ did the introductions till Rasulullaah ρ arrived. He entered upon a noble and graceful gathering. Abu Bakr said: “These are the leaders of the Banu Shaybaan. **O Rasul of Allaah ρ! I do not know if we will come across a nobler and more honorable gathering.**” Rasulullaah ρ went on to speak to them. They listened most attentively.” - The rest of the story is as follows:

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Rasulullah ρ said to them: “I call on you to testify that there is no illah but Allaah who is alone and has no partner and that I am the Rasul of Allaah and that you grant me asylum and assist me so that I may convey the message that Allaah has charged me with...” He spoke to them in this vein for a while.

They then spoke saying: “O brother, we live on the border of Persia where no mistake is forgiven and no excuses are accepted and it may just be that the king there does not like this matter; whereas in our Arab lands, mistakes are easily overlooked and excuses readily accepted. If you like, we can offer you some assistance in the Arab lands.

Rasulullaah ρ said to them: “You have told the truth and nothing can be held against you, **but in this matter of Deen there can be no concessions.**” Then he said: “Allaah will soon grant you victory over your enemies (the Persians). You will take possession of their lands and riches and their women will come to you as slaves. Will you then not proclaim the greatness and sanctity of your creator?”

Their leader, Nu’maan ibn Shareek said: “Do you guarantee this?” In reply Rasulullaah ρ recited the following Aayah:

**O Nabi! We have certainly sent you as a witness, a carrier of good tidings, a warner, and as a caller to Allaah by His command and an illuminating lantern** *(of guidance) (Bidaayah vol.3 pg. 145)*

These people were convinced of the truth of Islaam but due to the pressure of the time held back. They were living under Persian dominance and feared a repercussion.

*Rasulullaah ρ did not accept their proposition of a partial assistance because the work of Deen demands total commitment, at all times and in all conditions. These people could not guarantee that.*

He then prophesied their victory over their enemies and asked them to accept at that time. They could not understand how this could happen since they were no match for the might of the Persians. Rasulullaah ρ recited an Aayah: that we are people of Da’wat, we rely on Allaah and are certain of His assistance. We are not affected by the conditions around us, our gaze is on Him. The Da’ee is the vicegerent of Allaah, and Allaah’s power is behind him. They were still in doubt but did not oppose the word of Muhammad ρ. Rasulullaah

ρ left them in this condition. We are very much like these people, Sahaabah were people of Yaqeen (conviction) while we are still in doubt.

**Ali τ says: "At that time these people could not fathom how they could ever overcome a power like that of the Persians, but after a few years the prophesy of Nabi υ came to pass. These people never forgot their meeting with him nor his words. During this battle, which was fought at a place called Qaraaqir, they used the name of Allaah's Rasul (Muhammad) as a code and through the Barkat of this they gained victory. Soon after this, the entire tribe entered into Islaam!**

**Ali says: "The Rasul of Allaah ρ, on the day of Qaraaqir came to us (while we knew nothing of it) and said: "The sons of Rabee'ah have defeated the Iranians today and have killed the despot king. By the Barkat of my name, Allaah has granted them a splendid victory!""** *(Ibid)*

## *The opening of a new avenue - by the Grace of Allaah - after ten full years of sacrifice.*

**The Rasul of Allaah ρ and his handful of devoted friends continued calling people to Allaah in the most trying of circumstances and after all of this had just about reached a brick wall in Makkah. The tortures and persecutions were on the rise and people now took a free hand in opposing the Muslims. Despite all of this, the Muslims held firmly onto their Deen and continued fulfilling the Command of Allaah with regard to the effort of Da'wat with full trust in Allaah and the promise of His Nabi ρ, little knowing that the promised time of Nusrah and the opening of new avenues had drawn close.**

**It was in the eleventh year of Nabuwwah, after ten full years of arduous effort, that the Rasul of Allaah arranged a secret meeting in the dead of the night with some people during the season of Hajj just outside of Makkah. They were six men from Yathrib. They met in the valley of Aqabah. Rasulullaah ρ extended the Da'wat of Islaam to them, he spoke to them about Tauheed and the greatness of Allaah, to desist from evil and idolatry, he explained the pure way of life that is called Islaam and recited parts of the Qur'aan to them.**

**These people lived with the Jewish tribes who had settled in their city. The Jews at the time were awaiting their promised messiah and the Yathribites had grown used to hearing about his coming from them. These blessed people accepted Islaam in the first meeting and promised to assist the Deen. They then took leave of Nabi Alaihis Salaam, promising to return the following year. So they returned to Yathrib as inviters to Allaah, and they convinced their people that the promised Nabi Aakhiruz Zamaan (Nabi of the last era) had made his appearance in Makkah. - 'We have heard the Word of Allaah from his blessed lips and we have beheld him with our own eyes. He has introduced us to our true creator who is alive and will never die!'**

***These six people made such an effort in one year that every person in Yathrib, was talking about Muhammad – the last Rasul of Allaah.*** *(Rahmatul lil Aalameen vol. 1 pg. 70)*

## The effort of these six people in Madeenah

These six Muslims carried out two important tasks during this year:

1. They prepared the city of Madeenah (Yathrib) to accept the Rasul of Allaah ρ.
2. They prepared six more people to go to Makkah with them the following year.

## The twelfth year

The next year (12 Nabuwwah), twelve people came to Makkah in the season of Hajj. They again met Rasulullaah ρ at Aqabah and took the pledge of Nusrah (assisting the Deen) at his hand. This time Rasulullaah ρ **sent Mus'ab ibn Umair τ with them for the Ta'leem and Tableegh of the people of Madeenah. He spent one year among them working from house to house spreading the message of Islaam.**

Mus'ab τ was among the noblest of the Quraishi youth. He was the best-dressed person in all of Makkah and was brought up in the lap of luxury. On accepting Islaam, he was deprived of all of this and entered upon a life of poverty and austerity. He went to Madeenah with **only one patched garment and would spend his nights in the garden of one of the Ansaar.**

In our Tableegh, we should also try to achieve these two things - firstly: to try and establish a Deeni environment in our localities and secondly: to prepare people to go out in the path of Allaah and thus become helpers of the Deen as well.

We should always make an effort to take new people out with us; **this is the life of the work.** Then wherever our Jamaats move, they should make an effort in these lines i.e. to **establish the effort in the locality and to take people out** with them. In this way, the effort of Deen will spread from area to area and bring in its wake the pure Sunnah of Rasulullaah ρ and the **Rahmat and Barkat from Allaah.**

## Mashwarah to do Ghusht in the suburbs of Madeenah

When these people reached Madeenah, they immediately engaged themselves in the Ta'leem and Tarbiyat (education and training) of the people. The people of Madeenah also took an active part in the general Tableeghi effort in and around the city.

(Pay careful attention here – many principles of the methodology of the Sahaabah will come to fore.)

One day, Mus'ab, As'ad ibn Zuraarah and **several others met for Mashwarah (consultation) at Bi'r Maraq (a garden in Madeenah)**. Their concern was to start

Tableegh among two major tribes of the city viz. the Banu Abdul Ash-hal and the Banu Zufar.

Their leaders Sa'd ibn Mu'aadh and Usaid ibn Hudhair had till now not accepted Islaam.

One day Sa'd said to Usaid: "Are you asleep? Do you not see what is happening? You go to these people and tell them that we will not allow them to mislead our common folk. Shake them up and tell them not to come back to our suburb."

From this we see that the Sahaabah first gathered for Mashwarah in the area where they intended to work. Then they would work in that locality by going to the people house to house and wherever else they may be. Sa'd did not like this and therefore wanted to prevent them from returning. Today we see that our Jamaats also work according to these rules. First Mashwarah is held as to how we should go about the work and then Jamaats are sent out for Ghusht. Sahaabah used to give Da'wat of Islaam to non-Muslims; today the call is to Muslims to learn Imaan and to prepare themselves for the Da'wat of Islaam.
There are some who take objection to the effort of these Jamaats. This story as well as much that has passed in this Kitaab is proof enough that this work is Sunnah.

## Istiqaamat (steadfastness) on Da'wat and Allaah'a assistance.

In the ten/thirteen years in Makkah, no complete tribe accepted Islaam. A few individuals from different tribes accepted Islaam, some were convinced about the truth of Islaam but did not accept for fear of reprisal while many opposed it outright. However, through the Barkat of the Ghusht of Rasulullaah ρ, the general word of Islaam spread all over the Arab world. **This Ghusht was carried out throughout the year and in all conditions.** For ten to thirteen years, this remained the prime Amal. Apparently there seemed to be no constructive outcome to all of this movement, but the Rasul of Allaah ρ and the Sahaabah τ continued to fulfill this command of Allaah with a single-minded determination. When their sacrifice reached the required level of acceptance, Allaah opened the hearts of the Ansaar of Madeenah to Islaam.

**In those ten years, after great toil and struggle, no more than 100 odd people accepted the message,** but on reaching Madeenah, hundreds of people entered into Islaam without any exerted effort. These people became the helpers of Islaam and the carriers of Da'wat. The author of Bidaayah has written:

**Muhammad ibn Ishaaq has related that when the people used to converge in Makkah annually during the Hajj, then Rasulullaah ρ would go to them tribe by tribe, calling them to Allaah and to Islaam and to assist him in his Mission and he**

**would present to them all that he had of guidance and mercy. And besides this, whenever he heard of the approach of any outsider he would present this Da'wat to him together with his teachings of goodness and Ilm.** *(vol. 3 pg.147)*

As we have seen, this Ghusht was the cause of Sahaabah's entering Islaam and Islaam reaching Madeenah. **In the establishment and spread of Islaam, wealth, armies and weapons played no part.** Through the magical effect of Da'wat, Islaam spread across the earth. Some people desire to establish Deen in the world by force of arms! This can never be! It never was like this and will never be this way! **The command of Jihaad bis Saif (physical fighting/war) only came down in Madeenah some15 years after Prophethood.** No army had any influence in the spread of Islaam to Madeenah, and Madeeenah is the heart and centre of Islaam. From here everything unfolded, and Madeenah was won and established by nothing other than Da'wat. If this is the case regarding Madeenah, then why should it be different anywhere else in the world? If we copy this style of work, then Inshaa'Allaah our outcome will be likewise, but if we invent our own approach then there is no telling what the end result will be.

The greatest need at present is to revive **this initial method of Tableegh, Ta'leem and Tarbiyat** as was prevalent in the first century of Islaam. It is for this reason that people are asked to spare some time for this work. Through this sacrifice for Deen, the value and grandeur of Deen enters the heart. **Otherwise we will remain 'Muslims' but our only concern will be for the things we have sacrificed so much for, viz. home, family and business. Islaam will remain for name, 'Barkat' and 'Thawaab'.**

Coming back to the point, **through Da'wat and sacrifice Allaah opens the way of Hidaayat.** This Da'wat is not dependant on any worldly resource; instead, these things are sacrificed for Da'wat. You will see this clearly in the lives of the Ambiyaa υ. No Nabi came to establish any worldly power base, nor did any of them seek any strong economic backing. As was mentioned earlier, this was presented to our Rasulullaah ρ but he declined all of it and opted for a life of Abdiyyat and Risaalat (Nabuwwaat coupled with servitude).

## Continuation of efforts in and around Madeenah.

**"…then Allaah decided to manifest His Deen and honor His Rasul and fulfill His Promise. It so happened that the Rasul of Allaah met the Jamaat from Madeenah** *(the Ansaar)* **during the days of Hajj and presented himself to them as he would to all of the Arabs. And Allaah had destined goodness for this group of the Khazraj tribe that year in the Valley of Aqabah…"**

So these people returned to Madeenah and made effort for a full year. Some people accepted Islaam but the word of Islaam and Muhammad ρ had reached every house in Madeenah. The next year 12 people met Rasulullaah ρ in Hajj. They returned to work for another year. Mus'ab ibn Umair was sent with as a Mu'allim (teacher). They worked tirelessly through the day till Madeenah was a changed place altogether.

## Mashwarah of Umoomi Ghusht in Madeenah.

Initially they would meet the leaders of the various tribes and other influential people of the city. This is known as Khusoosi Ghusht (special visits). After this it was decided to start a general effort (Umoomi Ghusht). There was no Masjid in Madeenah at the time. They decided to start working among two tribes viz. the Banu Abdul Ash-hal and the Banu Zufar. They met at a garden called Bi'r Maraq. The author of Bidaayah has recorded it like this:

**As'ad took Mus'ab τ to the locality of the Banu Abdul Ash-hal and Banu Zufar. Sa'd ibn Mu'aadh was the cousin of As'ad. So they entered the garden of Bi'r Maraq which belonged to the Banu Zufar. The rest of the Muslims also gathered here. Sa'd ibn Mu'aadh and Usaid ibn Hudhair were the leaders of their respective clans at the time. None of them had accepted Islaam till then. Sa'd said to Usaid: "May your father not be! Go and shake these people up! Tell them not to come to our houses and mislead our simple folk. Had it not been for As'ad** *(my relative)* **I would have gone and done it myself!"** *(vol. 3 pg. 152)*

Strange as it may be, today the Jamaats try to carry out this Sunnah of the Sahaabah and Muslims, even the good practicing ones, echo the sentiment of Sa'd ibn Mu'aadh. Some even go so far as to utter unbecoming words and mock at them!

## Da'wat of Imaan and Salaah.

While these Muslims were at Bi'r Maraq, Usaid came upon them and spoke to them very sternly. Mus'ab ibn Umair spoke to him in a soft tone. He said: "Why do you not you listen to what we have to say? You seem like a wise person, you can then decide for yourself regarding what we preach." Usaid agreed and Mus'ab presented the teachings of Islaam to him and recited parts of the Qur'aan to him leaving him much impressed. The seed of Imaan was embedded in his heart. He said: "How does one enter into Islaam?"

Mus'ab said: **"Take a bath, recite the Shahaadah and perform Salaah."** Usaid complied and was a changed person altogether!

Such are the teachings of Islaam, that the purity and beauty of it has a most charming and wondrous effect upon any sane, reasonable person. Any just, unbiased person will bear testimony that Islaam is the true way.

Usaid then took leave from them promising to send Sa'd in his place. If S'ad had to accept Islaam the entire tribe was sure to follow. Sa'd came to them in a fury. **Mus'ab spoke to him in a most calm and dignified manner.** Within moments his heart melted. He gathered his people on his return and spoke to them. Before dusk the entire locality had entered into Islaam!

**Look! Here again, every person in those days understood Da'wat to be his responsibility immediately upon acceptance of Islaam.**

Take note also of Mus'ab's method of speech. In both instances he spoke in a most dignified manner without responding to the abuse and criticism of his adversary. *(Taken from Bidaayah vol. 3 pg. 102)*

The method of the Sahaabah from this story: Mashwarah, Ghusht, Da'wat, not to get angry with people, to meet them and speak to them with Ikraam (dignity and honour), then if necessary to speak to people in a gathering (Ijtimaa').

## The Jamaat from Madeenah goes out.

Within a short while the work had taken root in Madeenah. **As'ad ibn Zuraarah's house became the centre (Markaz) of their activities.** The people of Madeenah gathered here regularly and Mus'ab τ would instruct them in Deen. By the end of the year the Noor of Imaan had entered every home of Madeenah. People were coming into Islaam on a daily basis. **The following year a Jamaat of seventy people** were sent for Hajj to meet Rasulullaah ρ. This group represented all the people of Madeenah. They pledged assistance to Rasulullaah ρ through thick and thin and invited him and the other oppressed Muslims to come and settle among them in Madeenah.

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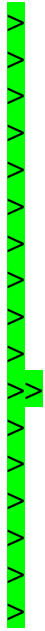
**Imaam Ahmad has reported from Sayyidinaa Ja'far τ that Rasulullaah ρ worked for ten years in Makkah in all conditions. His call was "Who will assist me, who will grant me refuge so that I may convey the message of my Rabb in return for Jannah?" No one responded to his call until a person from Yemen or the Mudhar clan would go to his people and say to them: "Beware of this Quraishi youngster that he does not place you into error." And when he used to go around to people, they would point to him and whisper among themselves. This continued until at last Allaah decided otherwise.**

**Our group from Yathrib reached him - we promised our assistance and affirmed all that Allaah revealed to him. Every person from us who accepted Islaam returned and converted his family and like this Islaam spread in Madeenah until no home remained but that Islaam entered it!**

Then we met one day saying to each other: "Till when will we leave the Rasul of Allaah ρ in this condition wandering among the people of Makkah and being cast around by them and being made to fear every day for his life?" So seventy representatives went and met him during the Hajj in the valley of Aqabah. We gathered around secretly in ones and twos. Then we placed our proposition to him that we wished to take him with us to Madeenah and that were prepared to assist the Deen with all that we had. So we pledged allegiance to the Rasul of Allaah on the following conditions:

***"That we will listen and obey in readiness and when the Nafs does tarry; and that we will spend (of our lives and wealth) in ease and adversity; and that we will enjoin good and forbid evil; and that we will speak out the truth for Allaah and not fear the repercussion thereof; and that we will assist him and protect him as we would our families and children - in return is the promise of Jannah."***

**So we stood up to pledge our allegiance, but As'ad ibn Zuraarah, who was the youngest of the group, caught the hand of Rasulullaah ρ and said: "Think first O people of Yathrib! We have come here believing this to be the Rasul of Allaah ρ! but taking him with us is to assure the enmity of all the Arabs ! You will be attacked and many of you will be killed! If you are then still prepared to stand by your decision your reward will be assured by Allaah, and if you are people to cower away in fear then speak clearly now so that your excuse may be accepted by Allaah!"**

**All of the Ansaar said: "Stand aside! We are people true to our word. We will never turn back on this pledge." So we pledged allegiance to the Rasul of Allaah ρ one by one and received the assurance of Jannah in return.** *(Bidaayah Vol. 3 Pg. 159)*

These people were prepared to sacrifice everything for the assistance of Islaam and desired nothing in return. This is the highest level in sincerity. They were not concerned in any way about the making or breaking of their Dunya, knowing full well that their decision to take Rasulullaah ρ with them was sure to invite difficulty, war and boycott from the rest of the Arabs and so it happened. But the Ansaar were only concerned with two things:

1) to assist the Deen at any cost or sacrifice
2) to earn the pleasure of Allaah and Jannat in return.

The answer they gave to As'ad is easy to read and repeat, but on deeper consideration one can only imagine what a huge undertaking it really was!

After all of this, they only voiced one concern – what would happen afterwards? Will the Nabi of Allaah remain with us or will he leave us and move ahead?

**Upon this Rasulullaah ρ smiled and said: "My life and my death is with you. We are together in peace and in war. I am of you and you are of me!"**

After this, 12 people were selected as the leaders of the Ansaar to work among them as he (Muhammad ρ) worked among his people. This was a passing on of the responsibility of Nabuwwah to the Ummaah. These people then returned to Madeenah.

A short while later the Muslims of Makkah began secretly migrating to Madeenah individually and in small groups.

***The Muhaajireen left everything behind for the sake of Islaam and the Ansaar presented everything for the sake of Islaam!***

**At this time in Madeenah there was no formal government, nor any army, nor any university nor anything else. The only effort was that of the 'As-haabe Da'wat' who, seeking nothing but the pleasure of Allaah, selflessly presented themselves for the service of Deen. This alone formed the foundation of the Islaamic Capital and this alone is the basis of the establishment of Islaam in the period of Risaalah.**

**Every Rasul of Allaah was sent primarily as a Da'ee (inviter). They carried out their responsibilities and established the Deen of Allaah irrespective of the conditions around them. Their work was not dependant on governorship or military might. In fact, most of them worked in opposition to these forces!**

**We have confused Khilaafah with worldly politics and Jihaad with warcraft. In the process we have forgotten our true objective and have lost sight of the command of Allaah. The Sunnat of Allaah is: first Da'wat and Qurbaani, when this reaches the required level then Allaah's Nusrah descends. On this basis then, Allaah establishes the Deen of Islaam.**

### *Forming of Jamaats (Tashkeel) after the acceptance of Da'wat.*

After selecting these 12 people and naming them as 'Nuqabaa' (the leaders) Rasulullaah ρ said: "As Eesa ibn Maryam Alaihis Salaam selected 12 disciples, I have chosen you." These people were responsible for the work in Madeenah. *(Rahmatul lil Aalameen pg. 76)*

The work was carrying on in Madeenah, but to place some urgency on the matter, Rasulullaah ρ selected these 12 as the overseers so that the work is carried out with a greater sense of responsibility.

The effect of the work, if carried out like this, in a collective (Ijtimaa'ee) way is far greater than if carried out in an individual manner where isolated pockets of workers go about themselves. **For this there is a need for a Shura** (consultative body), to co-ordinate the work. Any work which takes place collectively is also more firmly rooted compared to individual efforts where there is the possibility of the work fizzling away.

## Hijrat: a new chapter in the history of Islaam.

### Mashq (training) in movement (Naql wa Harkat).

Islaam is Allaah's final message to mankind. To carry Islaam to the nations of the world is the responsibility of this Ummat. Only those people will be able to fulfill this responsibility who are able to move in the path of Allaah at any time and in any condition. They must be able to leave their homes and move in a flash. Even their families must be trained on this pattern. They must be prepared to sacrifice their families, wealth, business and everything else for the sake of Deen.

Rasulullaah ρ trained his Sahaabah on this pattern and paid careful attention to their progress in this line. These Sahaabah in turn laid a precedent for all the believers to come till Qiyaamah. The greatest example of this Naql wa Harkat was in the form of the Hijrat, where after all their sacrifices, they were now commanded by Allaah to leave their homes, families, businesses and everything they held dear and migrate to a strange new land forever. And this too was not the end of it! After this great Hijrat they were to continue moving as and when the need arose.

Initially this Hijrat was for the protection of Imaan and Islaam. Later this opened a new avenue for Da'wat and the progress of Islaam. Initially Madeenah was a fort and bastion of Islaam. Then it became the Markaz (centre) of Da'wat and Ta'leem (propagating and teaching). All the while, this Harkat was kept up. Finally this Harkat took the form of Jihaad. These levels/stages in the gradual progress in the work of Deen have been indicated in the following Hadeeth:

**"There is no compulsory Hijrat after the fall of Makkah, but Jihaad and Niyyah** *(of Hijrat)* **will remain. So when you are asked to go out, go out."**

In this Hadeeth, Rasulullaah ρ has clearly mentioned that the sign of true intention of Hijrat and Jihaad is to go out in the path of Allaah whenever the need arises. After the fall of Makkah, the work of Deen and Harkat had reached perfection. Now it was necessary to maintain this level for the generations to come. The method of this is that whenever you are asked to go out then go out immediately and do not hold back.

**Hijrat** in itself was not the objective. Rather it was to open an avenue for further **Harkat**. That is why the Sahaabah were not allowed to stagnate after Hijrat, but rather the level of Harkat increased manifold! Hijrat was a sort of training which later paved the way for further striving in the path of Allaah. That is why the Fardh (obligatory) Hijrat was abrogated in **"There is no Hijrat after the fall of Makkah."** But this does not abrogate Harkat, that is why Rasulullaah ρ said: **"but Jihaad will remain."** And if perchance the need for Hijrat arises, then be prepared for it, hence: **"and the Niyyat (of Hijrat) will remain."**

The real objective and the **lifeline** of the Ummat is **Nafar fee Sabeelillaah** (moving in the path of Allaah) and nothing should prevent you from it, therefore: **"When you are asked to go out, go out."**

## The beginning of Naql wa Harkat (movement) for Deen – Hijrat to Abysinnia.

Ijtima'ee Harkat (collective movement) for the sake of Deen is the basis and foundation of the effort of establishing Islaam. Rasulullaah ρ and his companions had set a precedent for this Ummat in Harkat and Qurbaani. Leaving home and family was an inseparable part of their lives and an everyday occurrence in Madeenah.

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**Ibn Ishaaq has narrated that when Rasulullaah ρ saw the sacrifices of his companions on the increase while he was in relative safety by the order of Allaah, and that he was unable to protect them from their oppressors, he proposed to them to emigrate to Abyssinia which was a free land ruled by a kind and gracious king. He told them to stay there until Allaah opens a way. On this, one group set out to Abyssinia for the protection of their Deen with nothing but their Deen, running to Allaah, seeking His pleasure.** *(Bidaayah vol. 3 pg. 66)*

**This migration to Abyssinia was the first collective Hijrat for Deen in centuries.** This was a very severe test upon them. Until now, they faced persecution and torture on a daily basis. Now they left all that they loved for a strange and foreign land. May Allaah reward them handsomely; we can never imagine all that they endured. They were prepared to sacrifice everything, and abandon anything, but they could never leave their Deen.

In Abyssinia, the Muslims found a peaceful land where they could practice Islaam and worship Allaah with no fear. Yet the emptiness of heart they experienced so far away from home we can only imagine…

Today also people are asked to spare some time and come into an environment of Deen for a while. Through this, a person gradually becomes accustomed to the Sunnah way of life and the heart takes great effect from this. In this path, **Imaan becomes refreshed and strengthened. This is the first step in the work of Deen.** It is the stage of Tarbiyat (nurturing) for the worker, without which a person can never last in the demanding and taxing field of Da'wat.

## An environment of Hijrat in the locality. (Makkah)

One group of the Sahaabah had now migrated to Abyssinia. Many Muslims were still in Makkah. Those in Abyssinia had found some relief from their hardships. As Allaah had willed it, such a condition was soon to come upon those in Makkah, that they would be forced to leave their homes despite remaining in Makkah. In this way Allaah extracted the sacrifice of Hijrat from them in their own hometown.

**Ibn Hishaam narrates from Ziyaad from Ibn Ishaaq: "When the Quraish saw that the companions of Muhammad ρ had found peace in this foreign land and protection under Najjaashi, and that Islaam had found strength through Umar and Hamzah and that Islaam started gaining ground, they gathered for Mashwarah and decided upon a boycott against the Banu Haashim and Banu Abdul Muttalib. Under the clauses of this boycott, no one would be allowed to marry among them nor trade with them nor interact with them in any way. A document outlining these clauses was drawn up and all of the Quraish supported it."** *(Bidaayah vol. 3 pg.86)*

Having to leave one's family, friends, home etc. is a great sacrifice. But having to sacrifice all of these things while they are in front of you in many ways is a greater sacrifice. So now both these sacrifices were extracted from the Muslims. One group was in a far off and strange land, and the other was undergoing continual hardship and oppression. One group was out in the path of Allaah in Hijrat and the other was in the city but undergoing the trials of Hijrat, yet in both instances, despite all the difficulties, the work of Deen continued to progress slowly. For the sake of Deen, families, children, wealth and business were all being sacrificed, but no shortcoming in the work of Da'wat was tolerated. And through all of this, they held firm Yaqeen on the promise of Allaah. The other thing then is that these people had committed themselves to this task for life. They remained like this till the end.

Today also, we are advised to work in this format: that some should go out and establish the A'maal of Da'wat while others should engage in these A'maal while at home, and that we should remain firm in the work until death.

## Sacrificing of Business and Family for the sake of Deen.

On seeing the firm resolve of the Muslims, the Quraish decided upon two things:

1) A complete boycott of the Muslims
2) To put an end to Islaam by assassinating the Rasul of Allaah ρ (Na'oodhu Billaah)

The Muslims accepted the first with full reliance in Allaah and were thus restricted to the Gorge of Abu Taalib, which was in one of the valleys leading to Makkah. **This boycott lasted for three full years.** During this period, the Muslims were allowed no association or contact with the outside world unless they handed Muhammad ρ over to be killed:

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**Musa Ibn Uqbah narrates from Zuhri that when the Muslims remained firm and unaffected despite the boycott, the Quraish increased their persecutions until the sacrifices of the Muslims reached its pinnacle. They then decided to kill the Rasul of Allaah ρ outright and in this way put an end to the matter. When Abu Taalib saw this, he gathered the Banu Abdul Muttalib (the family of Nabi ρ) and told them to gather around him in the Shi'b (gorge) of Abi Taalib for his protection. The Banu Haashim, even the Kuffaar among them, accepted this proposal of Abu Taalib. Some were prepared to assist Rasulullaah ρ on the basis of love and Imaan, while the others were prepared to assist him on the basis of love and family ties. Upon this the Quraish decided to boycott the Banu Haashim completely until they decided to hand Muhammad ρ over to them. This was something unacceptable and so they entered into three long years of ostracism and hardship.**

**No one was allowed to associate with them, or trade with them. This written document was signed by the leaders of the Quraish and hung in the Ka'bah. There was to be no compromise with the Banu Haashim in this matter. The family and friends of Rasulullaah ρ were thus denied their basic necessities for these three years until their sufferings went beyond human endurance.**

The Muslims spent these three years with extreme Sabr. They did not appeal to any international commission nor seek to highlight their sufferings to the people of the world. Instead they continued to learn Imaan in these extreme conditions by focusing solely on the Mercy of Allaah and having expectation from none but Him. This was the last straw in Tawakkul and Yaqeen.

The group that remained in Makkah now found an increase in persecutions. During this period they were forced to live off the leaves of trees. At times they were forced to eat dried leather! They were forced to tie stones to their stomachs to relieve the pangs of hunger. The breasts of the women had dried up, bringing suffering to the infant children. All of this was before the very eyes of Rasulullaah ρ, yet he allowed no laxity in the Nizaam (system) of Da'wat. They would go about their A'maal of Da'wat by day and night as normal.

It is the decreed system of Allaah that in order to attract heavenly assistance, one has to pass this severe stage of sacrifice. There is no getting around it. **Qurbaani attracts the Mercy and Help of Allaah.** When one group of people decide to fulfill the right of Da'wat no matter the cost, then Allaah's assistance becomes binding for them.

The effort that is presently taking place is for no other end but to secure the Mercy of Allaah and His Nusrah. All of this movement and sacrifice, at home and in the path of Allaah, is for no other reason. For this reason we are asked to make the work of Deen our objective and priority. This was the way of the Ambiyaa υ.

## The Hijrat of Abu Bakr τ.

### Remaining content with Ibaadat alone with no concern for Da'wat is contrary to the Mizaaj (temperament) of Islaam.

Abu Bakr τ was one of the most upstanding, virtuous and noble men in all of Arabia. On accepting Islaam, he was also made to suffer. He sacrificed greatly for the cause of Islaam until finally one day he decided to leave Makkah so as to be in peace with regard to his beliefs. On his way out he met a noble Kaafir by the name of Ibnul Dughanah, who would not allow a person like Abu Bakr to leave Makkah, as his departure would be a loss to society at large. Ibnul Dughanah said: "O Abu Bakr! You remain in Makkah and do as you please. I will protect you!" So they returned to Makkah where Ibnul Dughanah proclaimed Abu Bakr under his protection. The Quraish said to him: "We will allow him to worship his Allaah in his house **but he must not recite the Qur'aan loudly,** (as this is a clear form of Da'wat) because our people get affected by it."

For a few days Abu Bakr complied but then on deeper consideration, he realized that this was not good enough. **The essence and life of Islaam is Da'wat. A life of private worship is not sufficient.** Islaam has come to be spread among the people of the world and in the lands of the earth. He then reverted to his old practice of openly reciting the Qur'aan:

**Aa'ishah τ said that Abu Bakr did his Ibaadat at home for a few days but then it dawned upon him to start performing his Salaat outside his house and to recite loudly again as before. The non-Muslim women and children used to gather around him. They were very affected by the Qur'aan. Abu Bakr used to recite the Qur'aan most beautifully while crying profusely. This act of his put the Quraish into great worry…"** *(Bidaayah vol. 3)*

They thus complained to Ibnul Dughanah that this was intolerable. He must stop him. So he spoke to Abu Bakr τ in this regard. Hadhrat Abu Bakr said: "Ibnul Dughanah, you take your promise back! The protection of Allaah is sufficient for me!"

Look! Even the sworn enemies of Islaam had no problem with Abu Bakr's quiet life of Ibaadat, but Abu Bakr did not consider this 'personal religiousness' as sufficient. The temperament of Islaam is one of Da'wat, without which a Muslim can never find rest. This is the lesson from this incident: **It is contrary to the honour of a believer to suffice himself on his own 'Deendaari'.** Even the concern of one's family or city alone is not sufficient because we have been given the responsibility of the entire world.

This was the Jazbah (zeal) of the first and greatest of this Ummat and this same zeal was found in every individual in those days. No sooner did this die away than the Muslims fell from the esteem of Allaah.

## Sabr, Hardships and the promise of Allaah.

**"***(You continue with your work)* **We will suffice you against the mockers who take deities other than Allaah. So soon they will come to know** *(how severe our retribution is)***!"**

A long hard period of sacrifice had passed upon the Muslims, and still there was no sign of it letting up. All of this was patiently borne by them. They had proven their faith in Allaah: that they were prepared to let everything go for the sake of Islaam. In those few years, they saw their businesses go down and their farms whither away. Their Dunya, which for many years they had carefully nurtured and built up, crumbled before their very eyes. Their families were 'neglected'. Yet they allowed not one command of Allaah, and not a single Sunnah of Rasulullaah to go by. All of this was in the path of Allaah.

Till finally, according to the Sunnah of Allaah, Allaah by His Qudrah brought about a slow change and a shift in balance. Then Allaah gradually seized the wrongdoers:

"There was a group among the Makkans whose sole task was to annoy Rasulullaah ρ. They would follow him at every turn, mocking and abusing. They called him names, accused him of being a liar, sorcerer and mad man (Na'oodhu Billaah). They used to interject in his speech and would not allow people to hear his Da'wat. Allaah announced His decision to seize them in the above Aayah and then very soon after, they were punished. **One's fingers became paralysed, this then spread to his entire body; one of them developed worms in the brain; another's stomach blew up; the other became blind.** All the mockery and abuse had finally caught up with them. This is the law of Allaah regarding those who oppose His people. He grants them a period of respite, and if they do not desist, He seizes them in the most grievous manner. But before this, the Da'ee passes through very severe tests.

In this is a lesson for us to remain steadfast in our work and not to fear. Sabr and Istiqaamat will draw the Nusrat of Allaah, and to get excited and abandon the work is a great deprivation.

## Opposing the people of Da’wat and the punishment of unrest and uncertainty.

**“And We withhold Our punishment temporarily** *(to see if you will turn around)* **but you insist on you stance”**

The Kuffaar of the Quraish rejected the Da’wat of Islaam and opposed it in every possible manner. Their hatred and animosity knew no bound, to the extent that they tortured the Muslims mercilessly and even deprived them of their basic necessities for no sin other than believing in one Allaah. Allaah very soon turned the condition around on them.

**Ibn Mas’ood τ says: “When the Quraishi disobedience of Rasulullaah ρ abounded and they desisted from Islaam totally, then he prayed: “O Allaah! Assist me against them with seven years like the seven years of Yusuf!” So Allaah afflicted them with a severe drought and shortage** *(famine)* **until they were forced to eat carrion.”** *(Bidaayah Vol. 3 pg. 107)*

Through steadfastness and sacrifice, a person draws close to Allaah. Then when this person raises his hands, his Du’a is never refused. **Du’a is the weapon of the Ambiyaa υ and their Du’a was coupled with their sacrifices and Da’wat.** Du’a is made after any good act, but this type of Du’a has a different effect altogether.

## The promise of Nusrat in the face of opposition.

**“And on that day** *(when Rome triumphs)* **will the believers rejoice”**
*(this occurred on the day of Badr)*

In the early days of Islaam a war broke out between Rome and Persia, in which the Romans were defeated. The Romans were ‘Ahle Kitaab’ while the Persians were Mushrik (polytheist) fire worshippers. On this occasion the idolators of Makkah were overjoyed and said to the Muslims: “We will also soon triumph over you.” In reply Allaah revealed the opening verses of Surah Ar-Room; that the Romans will soon overcome the Persians (and during this very period the Muslims will overcome the Mushrikeen). At that time both these prophecies seemed far-fetched to the Mushrikeen, since the Mushrikeen can only understand that which is before them and they hold no

foresight in the deeper essence of the system of Allaah. They cannot understand that the decisions of honour and disgrace, victory and defeat, success and failure are from Allaah, He grants it to whom He wills and withholds when He wills.

Allaah first tests the people of Haqq: will they stand firm on His promise or will they succumb to the conditions around them ? In this is the making of Imaan. **On Sabr and Istiqaamat His Nusrat descends and then contrary to expectation and logic,** He turns the condition around notwithstanding the distribution of Asbaab (physical means). In the end all the Asbaab of wealth and power (Maal andMulk) are reverted to the Muslims.

This then becomes an even stricter test: that will your attention now turn to these things or will you remain firm as you were on the command of Allaah?

The crux of the matter is to steadfastly continue with that which Allaah has ordered on the basis of Yaqeen without getting affected by worldly conditions. At no time should you lose your focus by becoming hasty, immaterial of the degree of adversity and opposition.

You should take heed from the example of those who have passed before you. In every age the people of Haqq were few in number, downtrodden and up against the mountain. You should continue with full reliance on the Help of Allaah, which is certain to come. At no time should you be distracted by the worldly adornments and the apparent success of the wrongdoers. If at any time your gaze shifts off the Nusrat of Allaah onto any of the mingy things of the world, then you will fall from the esteem of Allaah and all your previous efforts will be nullified. You will then remain under the yoke of the people of Baatil forever.

**This is a summary of the lives of the Sahaabah and their ascension to honour, and the latter history of the Muslims and their fall.**

Coming back to Surah Ar-Room; it was not long before the Romans gained victory over the Persians and a group of hapless Muslims vanquished the might of the Quraish on a battleground at a place called Badr.

## The Barkat (blessings) of Harkat and a Jamaat from Habshah goes out.

While conditions in Makkah seemed set to go on indefinitely, the Muslims in Abyssinia had settled themselves nicely and found a fresh field of effort. Through their efforts, the people of Africa were introduced to Islaam and it was not long before their noble king had embraced Islaam. **Soon thereafter a Jamaat of 20 people got ready from Abyssinia. This was the first full group from outside to come to meet Rasulullaah ρ:**

**Ibn Ishaaq said: When the message of Islaam gained ground in Habshah, a group of 20 Christians from that land came to meet Rasulullaah ρ in Makkah. They came to him and spoke to him, asking whatever they wished. The Kuffaar of Makkah were gathered near the Ka'bah at the time. When they were done, Rasulullaah ρ spoke to them and recited the Qur'aan to them. They wept profusely at this! They accepted Islaam in that very meeting and they testified to all that the Rasul of Allaah ρ had to say. They found in Rasulullaah ρ all that was in their scripture regarding the last of the messengers.** *(Bidaayah vol. 3 pg.82)*

### The promise of Nusrat on Hijrat.

The order of Hijrat to Madeenah came after ten years. The Muslims of Makkah now secretly began migrating. This migration was not a temporal one. This was a mammoth sacrifice. After all of this they were now instructed to leave *everything* behind forever.

Yet with full reliance on Allaah they set out, with heavy hearts, never to return.

They had before them only the command of Allaah and the work of the Rasulullaah ρ.

Allaah Ta'ala says:

**"And without doubt Allaah is capable of rendering assistance to them. Those who have been driven from their homes only because they say that our Rabb is Allaah…and Allaah will certainly assist those who assist Him** *(His Deen)***. Verily Allaah is Omnipotent, Mighty**."

## The Hijrat of a few Sahabah τ.

### The Hijrat of Abu Salamah τ: leaving ones wife and children behind-

The environment of Makkah was not condusive to the furtherment of Islaam. Now the order of Allaah came to leave for Madeenah and to continue with the work. In

compliance with the command of Allaah, the Sahaabah set out, each one with a different sacrifice behind him.

Abu Salamah τ was among the first to make Hijrat. He had to leave his wife and young child behind:

**Ibn Ishaaq reported from Umme Salamah τ that when Abu Salamah prepared to leave Makkah, he prepared the conveyance and then made me and our son Salamah mount it. He then led the animal out. As we were about to leave Makkah, the Banu Mugheerah came and said: 'You go where you like, we will not allow you to take our girl and this child with you!' So saying, they snatched the two of us away from him. His family, the Banu Asad, were enraged by this. They said 'we will not leave our child with them after they have separated this man from his family.' So they came and took my child away from me. Abu Salamah was forced to leave alone. So now our little family was totally separated by these heartless people.** *(Bidaayah vol.3 pg.169)*

This separation went on to last for a full year. Every day Umme Salamah would go out into the desert and cry till nightfall. At long last, one of her cousins took pity on her and arranged for her and the child to be delivered to Madeenah.

Who can accuse Abu Salamah of not knowing the rights of his family? In fact these are the only people who understood Islaam correctly. In the establishment of Islaam and in fulfilling the orders of Allaah they allowed no obstacles. They too were human and had feelings like us.

The sacrifices of these people for the sake of Islaam are beyond comprehension. They were really chosen by Allaah for the companionship of His Rasul ρ. The heavens and earth have not seen the like of such people.

There are people today who object to going out on the basis of Huqooq (rights), even though the Tashkeel of our time is for a very limited period only! This is because we have not understood Deen correctly. **We have made Deen subject to our whims while these people subjected themselves to the order of Allaah.** These are the very people who taught us the commandments and Ahaadeeth pertaining to Huqooqul Ibaad!

We will see the same thing in the story of Abu Bakr’s Hijrat shortly.

## The Hijrat of Abdullah ibn Jahsh τ: leaving one’s home behind.

About 40 households of the Banu Ghanam, led by Abdullaah ibn Jahsh τ, departed for Madeenah at one time. On seeing their abandoned homes even the Quraish were saddened!

**… so the locality of the Banu Jahsh was left totally empty. Once Utbah, Abbaas and Abu Jahl happened to pass by. Utbah looked at the deserted houses, all empty with the doors swinging in the wind and banging onto their frames and into the walls. He was filled with emotion and said: ‘Every home no matter how prosperous will soon find rot and decay’ He then mourned the locality of the Banu Jahsh, Abu Jahl said: ‘Why do you mourn these people?’ and then to Abbaas he said: ‘This is the work of your nephew, to split us apart and divide us’…** *(Bidaayah vol.3 pg.170)*

Abdullah was holding the hand of his blind brother during the exodus. His wife said: ‘Why Madeenah? What is there? Rather go to some other prosperous city!’ Abdullaah said to her: “It is not Madeenah we intend nor prosperity, it is the love of Allaah! It is the love of Allaah – O woman! We are going to the Rasul of Allaah ρ! And the one who migrates in the path of Allaah can never face failure!”

These people accepted Islaam in its totality. They brought everything under its fold. Then to sacrifice anything for Islaam became easy. The people around them, like us today, could not understand this ‘madness’ – and how could they? Those who learnt Imaan under Muhammad ρ were on a level of their own.

Nowadays we are asked to leave home and family now and again for short periods to aid the Deen, so that a little resemblance to these people is created, so that no barriers are raised in Dawat of Islaam, then it is said, how is it permissible to leave the home in this manner. Definitely to leave the home for worldly benefits in this manner is not permissible but for the establishment of Deen to leave the home is Sunnat of the Ambiyaa υ.[1]

[1] See Surah Taubah Aayah 24

## The Hijrat of Suhaib τ: leaving one's wealth and earnings behind-

The Muslims were now moving to Madeenah individually and in groups. Each one had a tale of sacrifice behind him, some left their homes and some left their beloveds. Suhaib was a trader, he was quite wealthy, but he was a slave of Allaah and not a slave to his business. The slave of Allaah can drop his entire business for Allaah; the one who is controlled by his wealth cannot leave it for even a day!

So Suhaib left all of it behind and set out. The Quraish surrounded him and said:

**"Suhaib! You came to Makkah a lowly, poor person. By Allaah! We will never allow you to leave Makkah with that which is ours." Suhaib said: "Will you clear my way in lieu of all of it?" They agreed. So he set out. When Rasulullaah ρ saw him coming he said: "A great transaction O Suhaib!"**

**Another version has it like this: Suhaib says: "I intended to travel with Rasulullaah ρ and Abu Bakr on their Hijrat but the Quraish had surrounded me. I was kept up the entire night. Later I made an excuse and was able to slip away. A few of them pursued me. They managed to catch up with me. I presented all my wealth to them in order to allow my escape. They agreed to this. I then set off to meet Rasulullaah ρ with nothing. I met him at Quba before he entered Madeenah. He said to me "A wonderful bargain O Abu Yahya!" Allaah had informed him of what had transpired through Jibreel."** *(Bidaayah Vol.3 pg.173)*

The general trend among people is to trade wealth for things and more wealth. Here we see a strange transaction! Suhaib traded his wealth for the pleasure of Allaah! How wonderful!

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We see that some Saaabah τ were forced into Hijrat by the oppression and tyranny of the Quraish. Then there were others like Umar τ who could not be touched by them. Their Hijrat was solely for the pleasure of Allaah, to remain in the company of Rasulullaah ρ and for the upliftment of Islaam.

In this path, we are asked to sacrifice our loved and cherished Dunya for the pleasure of Allaah. By following the path of Muhammad ρ, a bond is created with Allaah Ta'aala. No money in the world can buy this bond. This comes through sacrifice. Once a group of Sahaabah sought permission to live a monastic life of Ibaadat. Rasulullaah ρ said: **"The monasticism of my Ummat is to strive in the path of Allaah."**

Striving to establish Islaam on the pattern of the Ambiyaa υ is an integral part of the lives of the followers of Muhammad ρ.

## The Hijrat of Umar τ: trials before Hijrat and after as well - Umar's encouragement on steadfastness.

Leaving the Mubaarak city of Makkah was not easy. Then every Sahaabi who intended Hijrat was faced with a host of difficulties and obstacles. All in all it was a very stringent test of Imaan.

Umar τ says: "There were three of us who decided to travel together. We agreed to meet near Saraf and then proceed onward together. Abbaas ibn Rabee'ah met me there on time, but Hishaam ibn Aas did not. His family managed to delay him on some pretext or another. The two of us reached Madeenah. Later some of Abbaas's family people came to Madeenah and tried to persuade him to return with them.

**They said to him: "Your mother has promised to do nothing until she sees you. She will neither comb her hair nor adorn herself. Infact, she threatens to remain in the**

**sun until you return." This made him think of her. Umar says: "I said to him: 'Do not be affected by them, they are here to test you. Beware and guard your Deen. She will have to comb her hair and she will never withstand the heat. She will not be able to fulfill her promise." But he was adamant, saying: "I will visit her for a little while, then come back with my wealth that is still in Makkah." Umar said: "I'll give you half of my wealth, you stay here." He refused this. So I said: "In that case, take my camel. It is reliable and fast. If at any time you feel suspicious you will be able to escape." He took the camel and went with them. On the way Abu Jahl said: "My camel seems to be tiring, let me ride with you for a while." So saying he got on to the camel and then wrestled Abbaas and they then tied him up. They took him to Makkah and forced him to forsake Islaam.** *(Bidaayah vol.3 pg.172)*

At every step in this path there are trials and tests, at times before coming out and at times after. Instinct is to solve the problems and then turn ones attention to the work. Allaah's system is to fulfill the demand of the work despite the obstacle. This is Qurbaani and on this a person passes the test. Who holds back or falters will slip. Sahaabah were faced with this on a very high scale. Umar τ was destined to be the future Ameer of the Muslims. Allaah had given him a very deep understanding as we see from this story.

Hishaam, who was unable to make the initial trip, says: "Umar kept sending messages and letters to me, encouraging me to undertake the Hijrat until finally by the grace of Allaah I was able to do so." In this we see the extreme concern of the Sahaabah τ for each other. May Allaah also bless us with these qualities.

## The Hijrat of Abu Bakr τ: leaving one's old parents and young children behind with nothing.

The Sahaabah τ's priority at this juncture was to fulfill the command of Hijrat as this was the next step towards the establishment of Islaam. That is why they were prepared to carry it out no matter what the cost. They were people true to their word and they were with Muhammad ρ in his work till the end. They were prepared to sacrifice everything and undergo anything in this path.

By now most of the Muslims had reached Madeenah. Rasulullaah ρ and a handful of others were still in Makkah. Till now Abu Bakr τ did not undertake the Hijrat. He sought permission to travel with Rasulullaah ρ, and this was already decreed by Allaah. The families of both the Rasul of Allaah ρ and Abu Bakr τ were still in Makkah, when all of a sudden they were commanded to move.
The author of Bidaayah narrates the story from Asmaa, the daughter of Abu Bakr τ:

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**She says: "After Abu Bakr and Rasulullaah ρ left, a group of the Quraish including Abu Jahal came to our house. They asked regarding my fathers whereabouts, to which I expressed my ignorance. Abu Jahal became aggressive. He lifted his hand and smote me most roughly. He was a most disgusting and wretched person. (There was no one who could come to my assistance) until finally they left.**

**Ibn Ishaaq continues the story, narrating from Asmaa, that when Abu Bakr went on Hijrat, he took all of his wealth with him. He had five or six thousand Dirhams with him at the time. Abu Bakr's father, Abu Qahafah, who was blind, came to Asmaa and said: "What kind of a man is your father? He has left you all alone with nothing" She said to her grandfather: "O no! He has left a substantial amount for us!" She said: "I placed some stones under a cloth in the niche where our father used to keep his money. I placed the old man's hand over it but by Allaah, there wasnot a single coin in the house! I did it simply to pacify him."** *(Bidaayah vol.3 pg.179)*

It is the belief of the Ahlus Sunnah wal Jamaa'ah that Abu Bakr is the greatest man of this Ummat and its greatest Aalim. No one can raise any objection to this action of his. We will not expect all and sundry to come onto this level of sacrifice, but at the very least, that which is within our capability we should do. These people have set the pace for us. If we do not follow them even partially (under the guidance of our Ulama) then we will have no answer on the day of Qiyaamah. Rather what amazes me is that there are some who strongly oppose this great effort and even condemn it as impermissible! This is the height of injustice - To Allaah alone is our complaint.

## The Hijrat of Rasulullaah ρ: the completion of Hijrat and Manifestation of Allaah's assistance-

**The Mashq (excercise) in Khurooj (going out in the path of Allaah) was completed through Hijrat.** When people assist the Deen of Allaah, Allaah's Nusrat descends. There were several manifestations of this in the Hijrat of Rasulullaah ρ. Through sacrifice, spending, leaving home, Sabr and Istiqaamat Allaah's Nusrat is secured. The victory of the Muslims was based solely on this Nusrat throughout the ages.

If ever the question or doubt arises as to how we can ever gain honour without wealth, power and weapons, then all the answers can be found in the Hijrat of Rasulullaah ρ. His

house was surrounded by hundreds of armed, bloodthirsty people, yet he calmly and safely walked out, through their barricade and set off. Then hundreds of bounty hunters were sent out to capture him, they were also unsuccessful. In all, he was protected and assisted by a supernatural force throughout his journey.

All the amazing feats and victories of the early Muslims was only due to the unseen Nusrat of Allaah, and this is something that we must understand. All the scheming and planning will bring no result if our A'maal (actions) do not reach acceptance in the court of Allaah – and from the lives of Sahaabah τ we see that they earned the pleasure of Allaah and His Nusrat through Da'wat, Harkat, Sabr, Qurbaani and Istiqaamat.

When Allaah's Nusrat comes, then suddenly things start happening and falling into place. At times, He destroys the opposing power by His Qudrat as in the case of Nimrud and Fir'oun; and at times He destroys them at the hands of the Muslims as in Badr and Khandaq. But this only takes place when the complete Sunnah of Rasulullaah ρ is implemented. Their method was of sacrifice, Hijrat, Da'wat and Ikhlaas.

In the matters of Deen and Ibaadat, only the way of Rasulullaah ρ and the Sahaabah is acceptable. Like this, in the effort of Deen, only the way of these people is acceptable.

For this reason, in the first century, Sahaabah were successful in every expedition against oppositions many times bigger and more powerful than them, despite their weapons and means.

**The root of all of this is to present selfless sacrifice with no ulterior motive other than to assist and uplift the Deen of Allaah.**

**Rasulullaah ρ's method was of Hijrat, Da'wat and Jihaad while we are contented with speeches and philosophies.** Then we have fallen into error with regard to the matter of Khilaafah, confusing it with present day government. All of this is our shortcoming.

The greatest cause of our failure in this age is that we have all but abandoned the method of our elders and have tried to follow the ways of these other nations. Due to our incorrect Yaqeen we have based our efforts on material things and we have centred our lives and efforts around it, whereas these things did not feature in the time of Sahaabah τ.

Shifting one's gaze from the Nusrat of Allaah and dependency on the worldly things, even if in the name of Deen, will only deprive us of the Nusrat of Allaah – this has aptly been brought to the fore in the campaign of Hunain.

## Victory of the Ashaabe Da'wat is due to the Help of Allaah.

Rasulullah ρ was among the last to migrate to Madeenah. The command of Allah for his migration coincided with the Quraishi plot to kill him. Abu Jahl's opinion was that one youngster from every clan of the Quraish should attack the Rasul of Allaah ρ simultaneously so that his clan will not be able to retaliate. It so happened that they had

surrounded the house of Nabi υ on the very night that Allaah had commanded him to depart for Madeenah. Abu Jahl was most active that night. Outside Rasulullaah ρ's door, he preached to the Quraish thus: "O Quraish! Have you heard what Muhammad ρ has to say? If you follow him all the Arabs will pay homage to you and after death you will enter into the Jannah of his Rabb! But if you oppose him then ruination faces you in this world and you will be cast into hell!…" As this was going on, the door opened and Muhammad ρ stepped out…

**Rasulullaah ρ stepped out with a fistful of sand saying (to them all and to the wretch Abu Jahl in particular): "Yes! That is exactly as it is! And you (Abu Jahl) are one of them!" and then Allaah froze time and blinded the Quraish, while the Rasul of Allaah ρ walked between then, sprinkling the dust upon their heads and reciting the Aayah: '*And We have placed a barrier in front of them and behind them, and We have enveloped them so they cannot see*'[2] and he did not leave a single one of them without placing a bit of dust on him before turning and making his way!!!**

**A while later a person came, saying to them: "Why are you all waiting here?" They said: "For Muhammad!" He said: "Woe to you! He is gone!" It then dawned upon them – each one shook his head and the dust fell from it! They entered the house, only to find Ali in the place of Muhammad. They were beside themselves…**

**Ibn Ishaaq says: "Allaah revealed the following Aayaat on this occasion: 'And when they plotted against you, to capture you, or kill you, or banish you, and as they planned Allaah also planned. And it is the plan of Allaah that will come to pass."** *(Bidaayah vol.3 pg. 177)*

As was mentioned, this movement for Deen is the continual Sunnah of Ambiyaa υ and Rasulullaah ρ had trained his companions in this path. When the Sahaabah passed the test

[2] Surah Yaaseen Aayah no. 9

of Hijrat, then Allaah's promised assistance started becoming apparent. Hijrat was the turning point for the Muslims. Now, despite the imbalance in power, weapons, numbers and things, the Muslims started gaining the upper hand. And as their sacrifices and that of their families was increasing, the Nusrat of Allaah was becoming more and more manifest.

This was a clear lesson for all to come till Qiyaamah – that Islaam is Allaah's, and He will assist His Deen. No force in the world can come into opposition to His power. If He wills He will destroy them by His Qudrah, and if He desires He will give you victory over them and grant you their wealth and possessions. The condition is that you fulfill the right of Da'wat, in return We will assist you. And if perchance you hold back, and do not assist the Rasul and Deen, then We are independent of you, We will assist Muhammad and take the matter of Deen to completion:

**"If you do not assist him** *(Muhammad ρ)*, **then remember well that Allaah had assisted him when the Kuffaar drove him out** *(of Makkah)* **He was the second of the two in the cave** *(the other being Abu Bakr)* **when they were in the cave and he** *(Muhammad ρ)* **said to his companion: 'Do not grieve! Allaah is with us…"**

These incidents which are mentioned in the Qur'aan, are not specific to the Ambiyaa υ only. Rather Allaah Ta'ala has made Bayaan (mentioned) of a law – that our promise of Nusrat stands till Qiyaamah for all who will assst Deen just as We did so in this incident: That is why, at another jncture He says:

**"***(After testing them)* **then We assist our Rasul and similarly the people of Imaan. It is Our bounden duty to grant success to the Mu'mineen"**

## The incident of Thoor: protection by means of a spider's web.

Allaah Ta'aala deals with the people of Da'wat in a most unique way. He protects them and assists them in the most unusual manner. We witness this time and again in the lives of the Ambiyaa υ. Through these stories, the Imaan of the Mu'mineen gets fortified.

After Rasulullaah ρ made his way out, the Kuffaar were beside themselves. They made out many groups to search for him all around Makkah in the hope of capturing him:

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**…Hasan Basri says: "Rasulullaah ρ and Abu Bakr τ sought refuge in the cave of Thoor while the Quraish were in a frenzy. They were turning Makkah over with a fine-toothed comb. One group reached the cave. Allaah had caused a spider to spin its web over the mouth of the cave. They said: 'No one could have entered here'. Rasulullaah ρ was calmly performing Salaat, while Abu Bakr was standing guard. Abu Bakr was concerned about the safety of Nabi ρ, who put him at ease saying: "Abu Bakr! Have no worry. Allaah is with us!" …**

**Abu Bakr used to tell his son: "Whenever you are in fear, go to this cave. It is very blessed, your Rizq (provision) will come to you morning and evening"!** *(Bidaayah vol. 3 pg. 181)*

In these stories, Allaah has taught this Ummat His law of Nusrat. Abu Bakr understood that this incident was not restricted to that time only, but it is a standing law of Allaah for all to come till Qiyaamah. When conditions become unbearable, a Mu'min is not gripped in fear and anxiety. He takes his Deen and moves. Then as Allaah's Nusrat came to the Ambiyaa υ, it is bound to come. Rasulullaah ρ has given us a clear directive; **that is to turn to Allaah and to benefit from His Qudrat.** We do not grope about in the dark for our solutions.

The first step is to come onto their way of life. In the first era, Da'wat was an integral part of every Muslim's life. Each one was learning and practicing Deen, and each one was moving in the path of Allaah as and when the need arose.

Through this Harkat and Da'wat, the Deen of Islaam was established in the world.

**They did not establish any information base or media to propagate Islaam. These are the tools of propaganda, and Islaam is no propaganda! They did not strive to establish any sort of government or power base, since Islaam's existence is not dependant on any of these things. In fact, these things very quickly give rise to corruption, evil and oppression. We have confused the Khilaafat of Madeenah in the first century with present day politics.**

**Rasulullaah ρ created around him a group of Ahlullaah. They were mountains of Imaan, and were ready for sacrifice in any condition. They were people of Ikhlaas, untainted by the deception of Dunya. They were the best of this Ummah and the best of mankind. Never before did such a group walk the face of the earth and never again will the sun dawn upon such a people. They have set a precedent for the**

**Ummat till Qiyaamah. Allaah was well pleased with them; the only acceptable way in the court of Allaah is the way of Muhammad ρ and his noble Companions.**

**If we hope to make any ground in this path, then there is no other recourse but that of these people, for none of our self-projected ideas have brought any result till now and beyond this, nothing more can be said.**

## Suraaqa ibn Maalik's attempt to capture them.

After spending three days in the cave, the two friends set off on the long, dangerous journey to Madeenah. **The Quraish set a reward of 100 camels for their capture,** thus inviting hundreds of bounty hunters into the fray from all around Makkah. But the two companions, backed by the Nusrat of Allaah went on their way unperturbed. Suraaqah was one of the best horsemen in Makkah, and an excellent tracker. He was the only one who came close to them:

**Imaam Ahmad reports from Abu Bakr τ that we set off from Thoor while the Quraish were searching the entire countryside for us. We had just got out of Makkah when we saw Suraaqah riding towards us. He was the only one who managed to track us down. I was anxious but the Nabi of Allaah ρ was at ease. He came within a few metres. I was concerned about Rasulullaah ρ. He said: *'Allaahummakfinaahu bimaa shi'ta'* (O Allah you suffice us against him) and suddenly, his horse sank into the ground upto its abdomen even though the ground was firm! He jumped off his conveyance and said: "Now I am convinced that you are on truth. Spare me and I will return to the others telling them that this route is clear, and take my quiver with you as a sign, and when you come across my people, then take from my animals whatever you want." Rasulullaah ρ said: "We are not in need of any of your things." He then prayed for Suraaqah who went on his way and we on ours.** *(Bidaayah vol. 3 pg. 187)*

The final great principle in the work of Da'wat **is that the Da'ee takes no remuneration or reward for his work.** In this way, he remains unaffected by the desire/greed of Dunya. His reward and expectation is only from Allaah. Allaah is sufficient for him in all conditions, and the work and workers remain pure. Through this abstinence, one's reliance on Allaah is strengthened. If this quality does not enter, then Deen will be sold away. This is the way of the Ambiyaa – Call to Allaah and become Allaah's.

In this line of work, all obstacles are sure to be removed by Allaah sooner or later. Today there are a great many who seek to 'revive' Islaam without having followed this path.

This in essence is tantamount to doing the work of Deen without the assistance of Allaah. This effort is then doomed to failure, and when it does fail, then people run in search of Maal and Mulk (wealth and power) in the notion that Deen will be established through these agencies. These things then become a source of mischief and corruption while obstructing the real work, and as a result all is lost.

On the total contrary, we find that not a single Nabi of Allaah did the work of Da'wat on the strength of Maal and Mulk' and through the ages, not a single worker of Deen from the galaxy of Ahlullaah did either. These are two completely separate systems; one of the Ambiyaa – based on Imaan and Ikhlaas; and the other of the world and its slaves – based on things.

The crux of all of this is as follows:

- ❖ Ambiyaa would come with the work of Da'wat. (Wujoode Da'wat)
- ❖ They, together with their followers would remain steadfast in the face of the hardships, which are certain to come. (Waqfae Tarbiyat –the period of nurturing and learning Imaan)
- ❖ When the sacrifices reach the required level, Allaah manifests His promise of Nusrat- gradually at first. (Izhaare Nusrat)
- ❖ Then Allaah makes the final decision where, by His Qudrat, He destroys falsehood despite its wealth and power bases and takes the Deen to its perfection. (Faislae Qudrat)
- ❖ This is the system of Allaah since the inception of the creation. This is how it is and there is no short cut in trying to get around it.
- ❖ The other thing is that the Ummat of Da'wat are a group who are wholly Allaah's. They have entered totally into His Deen and they remain steadfast on it, as a result of which Allaah is with them. They have not entered partially into Islaam while embracing other systems into their lives at the same time. This is a trait of Nifaaq (hypocrisy)
- ❖ Without following this method while incorporating the Sunnah lifestyle, there is no hope of success.

## Conclusion: The system of Da'wat in the time of the Sahaabah τ.

If we look carefully into the lives of the Sahaabah τ, the first action in the establishment of Deen was Infiraadee and Ijtimaa'ee Ghusht (individual and collective meetings). Later, special groups were sent out for the sake of Da'wat. Finally it culminated in the form of Jihaad.

The seed was the Amal of Da'wat – person to person, house to house. Without this, none of the further shapes would have come into existence.

Unfortunately for us, we have discarded this basic Amal and we have turned our attention to the things of the world and we are trying to establish Deen through this line, whereas the system of Deen has been clearly defined for us by Allaah.

Islaam is not a political movement for all and sundry to express their personal views regarding it – some seek political power and government, others are looking towards weapons and fighting, others towards propaganda and the media, while others look to gain support of the international community and masses. In all of this, everyone is hankering after the worldly gain of a few measly coppers.

There is no scope for personal opinion in Deen; not in its commandments, nor in its establishment. In the first era, Islaam was spread through Da'wat, Sabr, Ikhlaas and Du'a. There is no evidence to suggest otherwise in our time.

It is not permissible for anyone to adjust the method of Salaah by his opinion. Anyone who does this will be said to be deviant. Like this, it is necessary to follow the example of Nabuwwat in the work of Da'wat. Just as we take the Tarteeb of Salaat from Hadeeth, the Tarteeb (method) of Da'wat has clearly been spelt out in the life of Nabi ρ. The passage of time will not affect any aspect of Islaam, not its Ibaadat nor its Da'wat. The way shown is guaranteed to fetch the Rahmat and Nusrat of Allaah. Any other way is bound to fail.

Rasulullaah ρ had established a system (Nizaam) of Harkat (movement) which included Ta'leem, Tarbiyat and Islaah (teaching Islaam, nurturing and internal/spiritual reformation)

This general effort and movement is the lifeblood of Islaam. The preservation and furtherment of Islaam is based upon it. Abandoning this way of life is a matter of great deprivation. We have been severely warned against this in the Qur'aan: 'If you will not strive for Deen then a severe punishment will befall you and you will be replaced by another (more worthy) nation' (Surah Taubah)

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Mufti Afzal Hoosen Elias

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## About the author:

**Maulana Muhammad Ahmad Ansaari:**
**Born Jumaadal Oola 1342a.h. / December 1923**

A renowned elder and orator of the Tableegh Jamaat, who is a descendant of Hadhrat Abu Ayoob Ansaari τ and the grandson of Maulana Khalil Ahmad Saharanpuri (d: 1927)

He completed the Daura Hadeeth in Darul Uloom Deoband in 1942 under Maulana Hussain Ahmad Madani (d: 6 December 1957) and memorized the Qur'aan in 1956.

He settled in Bahawalpur (Pakistan) and was the Shaikhul Hadeeth in Jaami'ah Abbaasiyyah (now Jaami'ah Islaamiyyah) for many years.

He is the Khalifah of Shaikhul Hadeeth Maulana Muhammad Zakkariyya (d: 1982)

His association with the effort of Da'wat began in his early youth (late 1930's) and he has visited many countries since. He has worked extensively in the Arab countries. He has a deep understanding on the subject of the rise and fall of nations and the Seerat of the Ambiyaa. His lectures are very direct and are specially popular with the Ulama.